THE

# CHRISTIAN ADVOCATE.

AUGUST, 1833.

## Religious Communications.

### LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

#### LECTURE LXXX.

Our Catechism teaches, that "In the second petition of the Lord's prayer which is, *Thy kingdom come*, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it; and that the kingdom of glory may be hastened."

Three kingdoms are mentioned in this answer—the kingdom of Satan, the kingdom of grace, and the kingdom of glory; and we are taught to pray for the destruction of the first of these kingdoms, for the advancement or extension of the second, and for the hastening of the third—I will endeavour to illustrate each of these particulars in order.

The term Satan is a Hebrew word, the strict import of which is, an *adversary*, an *enemy*, an *accuser*. He appears to have been originally an angel of light of a high order, and the chief or leader of the angels who fell, and to be at present "the Prince of the devils," the same as Beelzebub, who is thus denominated in the controversy of the Pharisees with our Saviour. To this apostate but powerful spirit there is doubtless reference, when we read of "the Prince of this world being cast out;" "of the God of this world blinding the minds of them that believe not;" of "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and of "the dragon, that old Serpent, which is the devil and Satan, being bound a thousand years" in the Millennial age. Under him is a host of evil spirits, all engaged in promoting his cause, and extending his empire. To this empire or kingdom, which is directly and malignantly opposed to the kingdom of grace, all unsanctified men, from the fall of Adam to the end of the world have, according to the Sacred Scriptures, belonged, or will belong. It is affecting to think how extensive, and at times almost universal, this empire or kingdom of the enemy of God and man has hitherto been. It has included all those nations of the earth among whom there has been no knowledge or worship of the true God. It now includes the whole heathen world, comprising a very large majority of the human family. It also comprehends all the atheists, infidels, holders of fatal heresies, and all mere formalists in religion, who have lived, or now live, under

the light of the gospel. Nay, we have the authority of inspiration for asserting, as already intimated, that every unregenerate sinner belongs to the kingdom of Satan; for the sacred oracles declare that "the carnal mind is enmity against God," and a text, already quoted, affirms, that the prince of the power of the air is the spirit that now worketh in the children of disobedience;—they are "taken captive by the devil at his will."

It is of the utmost importance, my dear young friends, that you should keep in mind, that those over whom the adversary of our race extends his power and empire, are his *willing* subjects. Cruel and fearful as his reign is, they who submit to it act voluntarily; they choose the state of subjection, the awful thraldom, in which they are held. In other words, the seat of Satan's empire is in the heart of every unsanctified sinner. This is manifest from the passages of Scripture just now repeated. In one of those passages the inspired apostle, after speaking of "the spirit that now worketh in the children of disobedience," immediately adds, "among whom also we *all* had our conversation in time past, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." When, therefore, we pray that Satan's kingdom may be destroyed, we ask that the mighty power of God may dethrone him in the hearts of the children of men, till the whole world shall be emancipated from his sway. This leads us to consider

2. That we are to pray that the kingdom of grace may be advanced. You will understand that whenever Satan loses a subject, that subject is translated into the kingdom of God's dear Son—the kingdom of grace. This blessed kingdom was established in opposition to that of Satan, immediately after the fall of our first parents; and they probably were the first subjects of it, although the adversary, no doubt, thought that he had secured them for himself. And from that time onward, this kingdom, which is no other than the church of God, has existed in the world; so that we are not to pray for its *commencement*, for that has already taken place, and a promise has been given that the gates of hell shall not prevail against it. In praying for the *advancement*, or extension of this kingdom, we have great encouragement to be importunate and persevering. For although, as we have seen, the empire of Satan has hitherto been, and still is, very extensive, yet we are assured that such will not always be the fact. Infallible truth is pledged, that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession; that the time shall come, when men shall no more need to be taught, saying, know the Lord, for all shall know him, from the least unto the greatest; that the Prince of darkness, mighty as he is, shall be bound and cast into the abyss, and be there shut up, so that he shall no more deceive the nations for a thousand years. Then the kingdom of grace will be more widely extended than the kingdom of Satan has ever been. For the introduction of this Millennial era we are constantly to offer the prayer of faith; believing that what God has promised, he is both able and faithful to perform.

In the duty enjoined in this petition, the Catechism teaches us to begin with ourselves—to pray that first *we*, and then that *others*, may be brought into the kingdom of grace, and kept in it. Both we and others, if we have a place in this kingdom, must have been brought into it by the gracious and transforming influence of the

Spirit of God, accompanying the faithful dispensation of revealed truth: And we must be kept in it "by continued emanations of grace out of the fulness of Christ, whereby the principle of grace is quickened, strengthened and preserved."

Scott, in his excellent commentary on the petition of our Lord's prayer which we now consider, says—"This petition implies, first an earnest desire, that this kingdom of God may be set up in our hearts, reducing all within us to entire subjection to Christ our King: then, that it may be set up in the hearts of our children, relatives, servants, friends, neighbours; that all who call themselves Christians may be led into the way of truth and holiness; that the true gospel may be every where preached, with the Holy Spirit sent down from heaven, to render it efficacious; and that 'all kings may fall down before the Redeemer; that all nations may do him service:' and in short, that in due time, sin and Satan, and all his party, may be banished out of the world, and shut up in hell, never more to defile or disturb the creation or kingdom of God. Every thing relative to the sending forth, qualifying, and success of ministers, the conversion of sinners, the peace and purity of the church, the subversion of Antichristian Powers, and the bringing of Jews, Pagans and Mahometans into the church, is implied in this petition."

3. We are to pray that the kingdom of glory may be hastened. The church militant on earth, is a nursery for the church triumphant in heaven. The latter is called the kingdom of glory, because there the blessed Redeemer and all his faithful people, however they may have been disesteemed and dishonoured by an ungodly world, will appear ineffably glorious; while all their irreclaimable enemies will be clothed with shame and everlasting confusion and contempt. The saints in heaven will obtain a perfect conformity, in their measure, to the likeness of their glorified Saviour—"we shall be like him," says the apostle John, "for we shall see him as he is;" and they will have an uninterrupted vision and fruition of God to all eternity. They will enter this kingdom of glory immediately after the dissolution of the body; they will appear with Christ when he shall come at the last day "to be glorified in his saints and admired in all them that believe;" they will be assessors with their Lord in the condemnation of wicked men and angels, and will hear his plaudit before the assembled universe, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and thus shall they enter into the joy of their Lord, to be ever with him, beholding and partaking of his glory, with increasing and never ending delight.

When we pray that this kingdom of glory may be hastened, our meaning should not be, that the set time for the coming of Christ, either in reference to our beatifick vision of him immediately after death, or his final coming to judge the world in righteousness, "should be *anticipated*, or *come sooner*, than the moment fixed for it in infinite wisdom." In the proper use of this petition, there is nothing more than the expression of that state of feeling, in which the soul of the believer springs forward, if I may so speak, to the period of its glorification, and is ready to wish that it were just at hand. The apostle Paul expressed this feeling when he said, "I have a desire to depart and to be with Christ, which is far better;" while yet, for the good of the church and the glory of God, he was willing to live, and labour, and suffer, till his appointed time for entering on his eternal rest and reward should arrive. All the people of God must and

do desire to be with Christ in glory, "that an eternal period may be put to all their sinning, and to every thing that has a tendency to detract from the glory of his kingdom, and the happiness of his subjects; wherefore, as *he saith, Surely I come quickly*: So they *pray, Amen, even so come Lord Jesus.*"* The feelings of a holy soul in praying that the kingdom of glory may be hastened, are admirably expressed in the following beautiful hymn, said to have been the last composed by the poet Cowper—

To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh bear me, ye Cherubim, up,
And waft me away to his throne.

Thou Saviour, whom absent, I love,
Whom not having seen, I adore,
Whose name is exalted above
All glory, dominion and power—

Dissolve thou the bands that detain
My soul from her portion in thee;
O break off this adamant chain,
And make me eternally free.

Then that happy era begins,
When arrayed in thy glory I shine;
And no longer pierce with my sins
The bosom on which I recline.

(*To be continued.*)

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## Character of the late Rev. Rowland Hill—*from a Sermon preached on the occasion of his death by his much esteemed friend Mr. Jay.*

The correspondent of the Christian Observer, (from whose No. for June, we take this article,) says, very justly—"Mr. Jay's remarks may be serviceable to those who are ready to confound the enthusiasm of zeal with the enthusiasm of fanaticism. The following are Mr. Jay's statements:—

"My beloved friend and honoured tutor, Cornelius Winter—whose life I published many years ago—was at Bristol when our friend first arrived in that city; and I received from him many communications which I have not time to refer to this morning; but I recollect how often he enlarged upon this subject, on his condition in life, his spirituality, and his peculiar mode of preaching. He preached in the fields, he preached in the streets, he preached through all Wiltshire, through all Somersetshire, through all Gloucestershire; and fled like an angel having the everlasting Gospel to preach to them who live on the earth; and going forth, with his Redeemer, to display his zeal without the camp, he was called on to bear his reproach; opposed by some of his own connexions, suffering persecution from the world, and knowing what want is, in his circumstances. I could particularize cases, and verify them.

"The subject of his preaching was always the same. Never was there a preacher who adhered more to the determination to know nothing among men "save Jesus Christ and him crucified." He was neither high nor low in his sentiments; truth was always balanced judiciously in his mind; his 'heart was established with grace,' and he always properly united doctrinal, experimental, and practical, in his preaching. He fell into no errors; he embraced no whims; he made no new discoveries—he never thought of new discoveries in religion; he was never employed in breaking open the seals, in blowing the trumpets, and pouring out the vials of the book of the Revelations;* he never pretended to have the gift of tongues; and if he had his own private opinions, as the

* Fisher.

* There is somewhat of lightness in these expressions, as uttered in extemporaneous speech, which Mr. Jay will probably amend, should he publish his discourse.

Apostle recommends to us, he had 'faith with himself before God.' "

"This was the more remarkable, as our esteemed friend had unquestionably a portion of eccentricity in his composition; but this was never observed in the *subject matter* of his preaching, but occasionally in the *manner*. Into this he was betrayed, not only by the peculiarity of his genius, but by his wish to strike, especially the lower orders, who he thought (and thought truly) were too much overlooked by preachers of the present day. But many things of this kind which are related of him are not true—not one in a thousand, especially those of an exceptionable kind. It cannot be supposed that he was very measured and guarded in his diction, as his preaching was almost extemporaneous. He could not, indeed, from the multiplicity of his engagements—preaching eight or nine times a week—be expected to be very fully prepared for the pulpit. Men who preach off hand have one advantage, that their thoughts are not anticipated by previous meditation: they may feel more liveliness and freshness, and enjoy more vivacity—that is, when they are in a good frame of mind;—but how is it when they are in a bad frame, and when they are perplexed and embarrassed? And surely a man who has in prospect the privilege of engaging the attention of an audience, and of holding a thousand people by the ear for an hour, should consider this as one of the most important duties, and be concerned to turn it to the greatest advantage; and let my younger brethren who are here this morning remember, that this is not to be accomplished by meditation only, nor by prayer, but by study. We are not in the condition of the Apostles, who, when they were called to appear suddenly before kings and before councils, had the promise that it should be given them in that hour what they should speak. With regard to the manner of preaching, it is by no means necessary that all should conform to the same model. The excellence of our departed friend did not consist in any particular arrangement or unity of design. In what, then, did it consist? It consisted in pleasing and striking sentiments and sentences. I never heard him in my life without hearing something solemn and pathetic, and when simile has not been followed by example—just as the sunshine succeeds an April shower.

"There was in our departed friend an uncommon quickness of conception; a kind of intuition in apprehending and seizing things; and even much force of argument and profound thought, and bringing it down within the reach of the plainest capacity; and then, by some familiar or shrewd or striking allusion, furnish it with a handle by which his hearers could take it away. What a collection of these may be brought together from all his friends!

"There was often a peculiar vehemence in his manner, and loudness in his voice, especially in his earlier years; but there was nothing of mere rant: as in Whitfield's case, it was occasional, and springing from energy. There was nothing of a tame and creamy smoothness, which slid down from the minds and consciences of his hearers; a mode of preaching which, if free from fault, is equally free from excellencies. His aim was always to strike, to excite, to impress, to interest—in a word, to accomplish the grand end of preaching 'to turn men from darkness to light, and from the power of Satan unto God.' His expressions, therefore, were often tinged with quaintness, and full of point. —His language abounded with phrases the most colloquial; for he loved plainness of speech; and by this means "the poor had the

Gospel preached unto them;' and 'the common people heard him gladly.' And of whom was this mentioned originally? Need he be ashamed of his Saviour's company? God forgive those ministers to whom this commendation, though some may deem it a reproach, will not apply! Those that sit still can easily notice slips in those who walk, and especially in those who run, from which they themselves are free—not because they do it better, but because they do it not at all. So it is with regard to those whose province it is to strike deep and reach the heart. Some congratulate themselves that they are free from such faults, and ever shall be. The reason is, that they are not capable of such faults. I remember that one of the nonconformist ministers, who was reflected on by some of his more accurate brethren, was said to do much more execution by his wild notes, than they did by their set music. And the success of our departed friend was remarkable; perhaps no minister was ever more acceptable, or had so many fruits of his ministry; 'and,' says Solomon, 'he that winneth souls is wise.' Where, then, is the wisdom of many, if judged by this criterion?"

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The following lines were written by a particular friend of the deceased, who loved his character, and had long admired his fidelity and usefulness:—

*On the Death of the Rev. Rowland Hill.*

Servant of God, farewell!
Thine earthly course is run;
We grieve to hear thy knell,
But thou hast vict'ry won.

Toilsome and long thy strife
With Satan and with sins;
Extended was thy life,
But now thy rest begins.

Thousands, transported, hung
On those attractive strains,
Which issued from thy tongue
Like fertilizing rains.

The sinner, struck with awe,
Thy faithful warnings heard,
When, from the fiery law,
Thou gav'st the solemn word.

The mourning, contrite soul,
Thy gentle accents found
Could make the riven whole,
And staunch the bleeding wound.

Jesus was all thy theme
From youth to rev'rend age;
His name, the sunlight beam
That rested on thy page.

When "village scenes" pourtrayed,
Thy lively pencil drew,
Jesus was still displayed
To our admiring view.

And love to Him began,
Just in thy manhood's prime,
The missionary plan:
That glory of our time.

But now thy lips are cold,
And silent is thy tongue;
The tomb thine ashes hold—
Thy last, sad requiem's sung.

And art thou silent now?—
No list'ning throng around?
No! yonder angels bow,
And gath'ring saints surround.

Sweet are the notes they raise,
Responsive every string,
While they assist *thy* praise,
And teach *thee* how to sing.

Jesus is *still* thy theme,
And his surpassing love,
Who could such worms redeem,
And raise to joys above.

Servant of God, farewell!
The vision is too bright,—
As yet, we cannot dwell
With saints in realms of light.

[*Evangelical Magazine.*

## Miscellaneous.

### OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 303.)

On the 27th we ascended Vesuvius. On our arrival at Portici we were surrounded by a large number of men and boys, with their mules and donkeys, which they were eager to let to us. Their importunities began before we stopped, and they escorted us quite to Resina, commending

their beasts, and urging us to engage them. As we drove rapidly and they galloped by our sides, or in our train, we attracted the attention and excited the mirth of the villagers. One of our party was curious enough to count those our unfeed attendants, and found their number to amount to seventeen. We selected one who had been named to us as a guide, and committed the charge of choosing the beasts to him.

We left Resina at a quarter past nine, and almost immediately began to ascend. The road was rough and stony, but the land was cultivated. We passed by the vineyards which produce the celebrated wine called Lachrymæ Christi. That such a name should be applied, and commonly used, to denote a species of wine, indicates not only shocking depravity in those who first employed it, but a deplorable want of religious feeling in the community. How can they justly be called Christians who thus make a mockery of the sufferings of Christ? How can they hope to be saved who turn into a jest the means of salvation?

As we wound up the mountain we had charming views of Naples and the Campania Felix—better even than that from the summit, which was more distant. After passing over the cultivated region, we came to lava, which was yet too new to afford sustenance to plants. Its appearance is not much like that of any thing else, but it bears some slight resemblance to the slags or scoriæ of the blacksmith's shop. When we had travelled for some time over the lava we turned to the left and ascended a ridge of land. On this stands the Hermitage. Though nearer to the crater than any other habitation, it is more secure than some which lie at the foot of the mountain; for its elevation must prevent the lava reaching its walls. After resting here a few minutes, we proceeded to the foot of the cone, which we reached in about two hours from the time of our leaving Resina. We were now obliged to dismount and encounter the only laborious part of our excursion. The cone is composed of loose sand, or volcanick ashes and stones, and is very steep. The sand yields to the foot; and sometimes the stones, having but a slippery foundation, unexpectedly give way. A gentleman, who is our fellow-lodger, was much injured, not long since, in ascending the cone, and obliged to carry his arm in a sling for some weeks, in consequence of some of these stones being rolled down upon him by those who preceded him. In many places, on this part of the mountain, a hot steam was issuing from the ground, and the sand and stones were warm. Still, here and there the remains of the snow, which had recently whitened all this region, were visible. Half of our party were an hour in climbing the cone—the rest rather less.

The crater is now very different from that which existed some years since. The top of the mountain has fallen in, so that the whole height is said to be several hundred feet less than it was formerly. The present crater is more than a mile in circuit, and some hundred feet in depth. From many places, within it, a white smoke or vapour was constantly rising, which occasionally filled it so that all was hidden from our view, and then, in a moment, the cloud vanished, and we could see to the bottom of this awful gulf. I have little doubt, considering the sudden disappearance of these clouds, that they were steam. Vesuvius sometimes throws out water. In the great eruption of 1631–2, such torrents of boiling water came from the mountain, that immense mischief was done to property, and five hundred persons drowned near Torre del Greco. The deluge

is said to have extended to Naples. That the water ejected from the mountain comes from the sea is rendered probable, not only by the nearness of the two, but also by marine shells being found in it; and by the disappearance of the water from the shore, at times, during an eruption.

The quantity of solid materials thrown out from Vesuvius, and covering the neighbouring regions, is so immense, that it is computed they would form a mass four times as great as the mountain itself.

The edge of the crater is very sharp, and a man might put one foot on the outer declivity, and at the same time, the other on the inner one. The sides, with the exception of a few feet near the top, are almost perpendicular. No one has yet descended into the present crater, but we were told that some one in Naples was preparing a ladder for the purpose. We could perceive a slight smell of sulphur, and in several places that mineral was visible.

Notwithstanding the steepness of the cone, we were able to descend with perfect safety, and as rapidly as we chose. If our motion, at any time, seemed too great, we could instantly retard it by pressing our heels into the sand. One of the party came down in three minutes and a half, including about half a minute lost in stopping to converse with some people who were going up.

Mr. D. was so little fatigued that he chose to walk through the whole descent; but the rest of us willingly re-mounted our donkeys. They were admirable beasts for such an expedition, and seemed so well acquainted with the path, that I am persuaded we might have trusted them to take their own course. We reached our home, in Naples, at an early hour.

The bearing of deadly weapons is, by the laws of this kingdom, an offence punishable with the galleys. It is owing, no doubt, to this wise regulation, that murders and assassinations are infrequent here. Something of the old disposition of the people, however, remains, as a circumstance which has recently come to my knowledge leads me to believe. A few evenings since one of my friends was coming to see me. At the corner of the street in which we live, he met a man whom he knew, though very slightly. Not suspecting any ill will, he saluted the fellow, or was about to do so, when his courtesy was met by some term of reproach, and the thrust of a dagger. The assassin failed in his purpose, but the poniard cut the clothes of a young man with whom my friend was walking. Not having even a stick to defend himself with, he took to flight, and was pursued by his enemy for a considerable distance. At length they came near a sentinel, and the pursuit was given up. My friend imagines that his occasional visits to a young lady in this neighbourhood have excited the wretch's jealousy.

The 29th, 30th and 31st, were occupied in an excursion to Pæstum. Our road led past Pompeii, and afforded a sight of its amphitheatre. We then went over a rich beautiful country, highly cultivated, and surrounded by lofty mountains. The sides of these were here covered with vines or olives supported by terraces, there bare and rugged, and in a few spots clothed with forest trees, just now putting forth their leaves, while on the crags and cliffs many a ruined castle or convent was visible. We traversed several small towns, one of which, Cava, had arcades at the sides of the streets, where passengers could walk in shelter from the sun or rain. In all the villages which we have seen, near Naples, the houses are compactly built; and the streets full of people, many of whom appear to be without employment.

Salerno is situate thirty miles from Naples, at the head of a fine bay, to which it gives its name. Its cathedral is enriched with columns and Mosaicks brought from Pæstum, but is by no means grand or elegant, as a whole. It had been our intention to pass the night on our return, at Salerno; but on examining several inns there, we found them so filthy, that we concluded it would be better to sleep at Eboli, both in going and returning. The road to this place, which is fifteen miles from Salerno, affords much to gratify the eye. Our lodgings were in an inn which had once been a convent. It was very cleanly in comparison with the houses which we examined in Salerno; but in our country it would be considered a wretched tavern. A plain, in many parts uncultivated, extends from this to Pæstum. So bare and desolate was this waste, that one might have thought it had been abandoned to sterility and the malaria, but for a few herds of buffaloes, white cattle, and goats; and some straggling peasants, partly clothed in sheep skins. The miserable wigwams of these people exactly resemble hay-stacks, and but for a hole in the southern side, with now and then a little smoke issuing from it, one would have supposed they were intended for the food of animals, rather than for the shelter of human beings.

The atmosphere was obscured by clouds and rain, but the ruins which had brought us so far were visible at a considerable distance. We entered by one of the ancient gates. The wall is built of immense blocks of hewn stone, and several of its towers, and one arch over a gate-way, are still left standing. Some slight remains of a theatre, and more of an amphitheatre, are also visible, but the great objects of attention are the temples.

We first visited the grandest of these monuments, which is supposed, or rather imagined, to have been a temple of Neptune. It has six pillars in front, and fourteen at the side, counting those of the corners in both cases. These pillars are twenty feet six inches in circumference, at the base, and twenty-seven feet high. They are fluted, and stand without pedestals, on the highest of three steps. They are each composed of six or seven blocks of reddish brown limestone, which is full of tubes and pores; and is, no doubt, a petrifaction. These pillars are frustra of cones, and a line from the top to the base, along the surface, would be straight, and not curved, as in most modern ones. This is is not the case in the other two buildings, and it may hence be inferred that they are less ancient. The colour of the stone, also, in them, is different from that which is found in the temple of Neptune. The brown, in the latter, inclines to red, in the other, to grey. It is true, that this temple of Neptune, as it is called, is better preserved than the others, but its mass is larger. One of them is of singular construction. It has nine pillars in front, and several in the middle part, evidently belonging to a row which extended through the centre from front to rear. This building puzzles the antiquarians. One supposes that it may have been a double temple; but others think it was merely a place of meeting for the citizens. Its front is on a line with that of the temple of Neptune, but it does not extend so far back. There are nine columns in front, and eighteen at the side, counting those at the corners twice; they are fluted like those of the temple of Neptune, but are smaller, being but fourteen feet six inches in circumference. The third building is imagined to have been erected in honour of Ceres. It is smaller than either of the others, and its columns taper less

towards the top than those of the second, which is thought to be the least ancient of the three. The origin of all, however, is so remote, that it is said they were visited as venerable antiquities by Augustus!

The temple of Neptune is thought to be the oldest edifice in Europe. Few works of man's making, rival it in grandeur, and very few of them have lasted so long. The people who raised it, their conquerors, and the other nations which here in long succession were first victors and then vanquished, have been mingled with their kindred clay, but its firm columns still stand erect, braving the assaults of the elements. Generations after generations of the human race—mere bubbles on the stream of time—have passed by and been forgotten, while this rude work of infant art remains unmoved, though the earth has trembled under its base, and the thunder-bolt descended on its head. Most of the elegant structures of later times, have been broken into atoms, but these massive pillars endure like their native rock. The habitations about them, and the cities of their vicinage, have mouldered away, and left them secure and immoveable amid surrounding ruins. They decay, indeed, but they decay by slow and gradual progress, like the everlasting mountains;—they are crumbling, but they crumble like the globe!

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*Rome, April 9th.*

On the 5th, with a heavy heart, I left Naples. The six weeks that we spent there had passed most pleasantly. The delightful climate had improved my health, and the innumerable beautiful and interesting objects in the city and vicinity had gratified my curiosity and given most agreeable occupation. There is something so cheering and entrancing in the balmy air, bright sky, and magnificent scenery of this region, that one may well excuse the extravagance of the people of Naples, when they say it is "un' pezzo di Cielo caduto in Terra," a piece of Heaven fallen to the Earth.

We travelled in a vettura—the most common mode in Italy—too slow for the impatient, and too slow for an uninteresting country, but pleasant enough for those who wish to make a leisurely survey of so celebrated and beautiful a one as this. Our fellow travellers were an English and a Scotch gentleman, in the body of the carriage, and two young Neapolitans in the front, or cabriolet.

We went over a very rich plain to Capua, which is near the ruins of the ancient city of the same name. We had purposed to visit them, but were prevented by bad weather, which confined us, during our short stay, too much to allow of our examining, particularly, even the modern town. The begging part of the population, however, sent a committee to welcome us on our arrival, and among them a fellow who, for a while, pretended to be deaf and dumb, but recovered his speech before we departed. We lodged at St. Agatha, where we found decent accommodations, at the inn adjoining the post, at the entrance of the town.

After riding some distance the next morning, we came within sight of the beautiful promontory, town, and bay of Gaeta. This city is thought to have been founded by Æneas, in honour of his nurse Caieta, and a passage in the seventh Æneid seems to countenance the opinion. In this neighbourhood, as on the shores of Baiae, the luxurious Romans sought for rural enjoyments. Cicero had a villa not far from this bay. Here he was murdered, and a magnificent monument, which we saw near our road, is believed to have been erected to his memory, by

his freed-men, at the spot where he was killed.

Our second night was spent at Terracina, within the Papal territory, at the foot of the hill on which the ancient Anxur was built. One of the *late saxis candentibus*, at the entrance of the modern town, is so high and steep, and at the same time so divided from the rest of the mountain as to appear like an immense tower. Before we reached the town we had occasion to observe the sickly hue of the people who live in the vicinity.

On the 7th, about a mile from Terracina, we entered on the famous Pontine marshes, which we crossed on the Via Pia, or as some have called it, Via Impia, constructed by Pius VI., principally over the old Appian Way. A large canal runs by its side, which must carry off a great quantity of water, as the current within it is rapid. Forsyth finds fault with the Pope for extending the road through in a right line, and mentions the great quantity of water which lay upon it, but we found it only wet from the rain, and excellent throughout. It may have been an injudicious work, but it is certainly a grand one. The effect of the Pope's labours, however, in draining the marsh, was not so great as he expected. He planted a colony of monks near the western extremity of his road, but so many of them died, that the place was abandoned. An inn is now kept in the building. We stopped there to breakfast, and while one of the servants was setting our table, she was seized with a fit of the ague. After we had passed the marshes, we came to a very pleasant country. In some places we observed great numbers of cork trees. They are evergreens, with leaves resembling those of the evergreen oak, which is common near Naples. We found comfortable lodgings at Velletri.

On the 8th we passed through Gensano, celebrated for its wine, and La Riccia, mentioned by Horace in the journey to Brundusium, under the name of Aricia. Near the entrance of Albano stands a large ancient monument, which is called the tomb of the Curiatii, but it is said without foundation. Some suppose it was erected in honour of Pompey.

While our mules rested at Albano, we visited its lake, a fine sheet of water, entirely surrounded by high banks, like those of Avernus. Our road to it was along a beautiful avenue of a mile or two in length, conducting to Castel Gandolfo, a summer residence of the Popes. This avenue affords an extensive view of the Campagna di Roma, across which, in the distance, the "Eternal City" is distinctly visible.

Near the town and the road to Rome, stands a grand old monument, which is called the tomb of Ascanius, the son of Æneas, who is said to have founded Albano, anciently called Alba Lunga. When we had descended the hill, on which this town stands, we entered upon the Campagna. Most of it is now a mere waste; but it is strewed with the remains of buildings, and with tombs. Of these we had observed many on the preceding day. It would seem that the dwellings of the dead possess a perpetuity which has not been granted to those of the living; as if inanimate matter had been brought into accordance with the immortality of the one, and the perishableness of the other; so that even brick and stone proclaim with mute but powerful eloquence, that the days of man upon earth are but as a tale that is told, and yet that the departed shall endure forever. The tombs in the Papal territory afford a contrast, not only with the houses of the ancients, which have perished while their sepulchres remain; but also with the *hovels*, which now

barely shelter from the inclemency of the weather the descendants of the men to whose memory these magnificent monuments were raised. Some of these huts are in the shape of tents, and some of haystacks. They are composed of thatch, and have no windows, and but one door. We met a few of them on our journey to Pæstum, but have seen more in the neighbourhood of the Imperial City.

This region is volcanick. In the Campagna we saw volcanick ashes, and in one place, perceived a strong smell of sulphur. As we approached the city, three or four aqueducts, stretching over the plain, came into view. We entered by the gate of St. John, and passed the church dedicated to that Apostle, which is now the second in Rome, St. Paul's having been burnt. Soon after we came to the Coliseum; but of this wonderful pile I cannot now write. The examination of our trunks, at the custom-house, was slight; and by the kind assistance of our friend, Signor P——, we were soon settled in furnished apartments.

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*Translated from Pictet's Christian Theology.*

### HOW WE ARE JUSTIFIED BY FAITH.

See then the method in which faith justifies us—

1. It unites us to Jesus Christ, who is the cause of our justification and our righteousness.

2. *Faith* receives and accepts the gift which God proffers us of his Son, and makes an application of his righteousness to us, and assures us of his favour. God proposes to us his Son, as the only means of obtaining the remission of our sins and a right to eternal life; *faith* receives this unspeakable gift. God presents to us letters of grace; *faith* is the hand which takes them. The blood of Jesus Christ is our refuge from the wrath of God, and by his *blood* we are covered from the curse of the law; but *faith* is the flight of the soul to this refuge. The righteousness of Christ is the *robe* with which we are invested, and which covers our deformity; but *faith* is the act of the soul by which we put on this precious robe. The righteousness of Christ is the *shield* by which we are covered from the wrath of God; and *faith* is the hand, by which, as it were, we hold this shield. Jesus Christ is the sacred *victim* that has been substituted in our place, and when we put forth the acts of a living faith, we lay our hands upon this victim, and we discharge upon it all our sins, and we are regarded as having expiated them by the victim's blood.

We ought not to think it strange that our justification is attributed to *faith*, rather than to other graces. *It is by faith that it might be by grace*, says St. Paul, Rom. iv. 16. The Scripture in this way intends to take away from man all ground of glorying in himself; for it could not more effectually humble a man, than by saying that he cannot be justified except by faith, because faith does nothing more than *receive*, and *apply to itself* that which it receives. This is the remark of a learned author of the church of Rome. In assigning a reason why the Scripture attributes our justification to faith alone, he says—"it is because that in faith it appears most clearly, that man is not justified by his own goodness, but by the merit of Christ."

*Faith* then justifies us, not as a work (although, as it is an act of our mind, it may be called a work, and indeed is so called in the Scripture) that is to say, it does not justify us by its *dignity*, or by its *merit*. All the merit comes from the blood of Jesus Christ, which our faith embraces, and thus faith justifies us as *receiving* the merit of the death of our Sa-

viour. Hence the Scripture joins the blood of Jesus Christ with faith, when it opposes faith to works, Rom. iii. 24.

It may appear strange that we should say that faith is a *work*, and nevertheless that it does not justify as a work. Yet the thing is easily understood. When a beggar stretches out his hand to take an alms which you give him, he performs a *work*, or an *action;* yet you do not say that this work or action of the beggar enriches him; it is the *gift* that enriches him, and not the *action* of his hand. If faith could justify us as a work, St. Paul would not have distinguished it so particularly and strongly from works.

Still, it is necessary to observe, that the faith which justifies us, is always accompanied by repentance, and always works by love. It not only embraces Jesus Christ as our *Priest*, who has expiated our sins, and merited salvation for us; or our *Prophet*, who has taught us the mysteries of the will of God; but likewise as *our King*, who guides and governs us.

We ought farther to consider, that God never assures a sinner of the pardon of his sins, unless the sinner exercises both faith and a true repentance for all his sins; and unless he forms a firm resolution to live in future according to the precepts of the gospel, and to perform good works: and he imposes this condition of a living conformity to his high vocation, because no one is to imagine that God in pardoning our sins leaves us at liberty to offend himself—Such a thought is most impious.

## SIMPLICITY IN SERMONS.

The following short article from the Christian Observer, though written for the benefit of clergymen in the Episcopal Church of Britain, may not be without its use, if duly regarded, to some of the Presbyterian clergy of the United States.

*To the Editor of the Christian Observer.*

It is my lot to have for a pastor a pious and diligent young man, who preaches very sound and scriptural sermons, but unhappily in a style which greatly offends every person of right feeling, for its want of simplicity. Instead of stating a plain truth in plain words, and proving it by a plain text, he attempts to Chalmerise; and having nothing in common with Ulysses but his armour, without either skill or strength to wield it, he makes sad work of his attempted evolutions. He preached on Good Friday a sermon on the atonement, in which there was not a single idea that was not familiar to every child in our Sunday school; but he so clothed his meaning in high-sounding words; he discoursed so pompously and mathematically of premises and inferences, of deductions and demonstrations, of incorrect translations, which he corrected by the aid of Dawson's Lexicon, and "the successive stages of our argument," whereas there was no more connexion in the links of the chain than in so many bird's eggs, or rather egg-shells, on a string; that an ignorant villager might have concluded there was something wonderfully profound and original in the discussion which he could not understand; whereas there was nothing in the ideas, stripped of their tunicks, but what was proverbially trite and common-place. I do not blame my young friend for the poverty of his conceptions; but why affect riches? I could be quite content, yea, should rejoice, in the simplest exhibition of Christian truth; but why pretend to metaphysics, and go through the whole series of Scriptural doctrines with an air of research and novelty which only renders the discourse unintelligi-

ble to the uneducated, and almost ludicrous to those who can fathom its emptiness? Our good divine lately essayed to show that a revelation was necessary; which he did, bating a little paradox, by means of the very same arguments which a national school-boy would have used. I wished for no better, and was willing to hear those once more; but, then, to have them arrayed in the aforesaid form, and spun out into two sermons; and to see my young friend looking down upon us with all the consciousness of superior intellect! How mournful is it that young men of piety should thus fall into the snare of their spiritual enemy, who clothes himself as an angel of light, and persuades them they are setting out a delectable treat for "their intellectual hearers." I think—or, to use my young friend's style, "it is our most decided opinion"—"we must be permitted to state our unalterable conviction"—that those of the younger clergy who are seriously impressed with the blessed truths which they are commissioned to proclaim, have done wisely in breaking through the long accredited and still common practice of servilely preaching other men's sermons—for I cannot believe that any man whose heart is in his work can do so;—but if, in place of giving us their own discourses in a plain fashion, and studying to improve them by a diligent use of every source of theological information, they affect to imitate the style or the cast of thought of some eminent preacher, I would they would take another man's sermon at once, and give us something better than their own laboured nothings. When a clergyman sets himself to preach Jesus Christ and him crucified, including all the doctrines, privileges, and duties which flow from that inexhaustible fountain of Scriptural suasion, I could listen with pleasure beyond the time usually allotted to a sermon; but when he tells me of all the fine things he is going to "deduce," while the whole matter—at least his conception of it—lies on the surface, and it is no more necessary to effect this process of elaborate deduction—than to deduce coals from the Land's End to New-Castle; I always get weary, and am sometimes, I fear, disgusted. And why? Besides, it savours of affectation; and affectation is the offspring of vanity—it does not rise to what a man of the world would call the dignity of pride; for vanity is a sin which is hateful even to sinners. I should not, however, have said so much, if my good friend had not whispered an intention of printing two volumes of his discourses under the title of "a congeries of pulpit theological demonstrations;" which title our Rural Dean suggested to him in malicious playfulness, when he mysteriously hinted his intention after dinner at the last visitation; but which he took up in good earnest, and will, I fear, adopt, if these remarks should not reach his eye in time to deter him from perpetrating the deed.

*A Lover of Simple Sermons.*

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### FOSTER'S CHARACTER OF HALL.

The above is the running title of a Review, in the Eclectic Review of "the Works of Robert Hall, A. M.," in the number of that periodical for June last. It was peculiarly proper that John Foster should delineate the character of Robert Hall; not only because these two distinguished ministers of the Baptist communion were intimate friends, but because it required the high powers of the former, justly to exhibit those of the latter.

It may be proper to observe, that it is Mr. Hall's character *as a preacher* to which alone, or at least chiefly, the following extracts re-

late. His "intellectual character, and an estimate of his genius and attainments, both as a pulpit orator and a writer," had been the subject of the preceding part of the Review.

The reviewers themselves were well acquainted with Mr. Hall, who was a contributor to their work. We distinguish Mr. Foster's composition from their's by marks of quotation. What we give is but an extract, but we have endeavoured to preserve some connexion in the parts taken.

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The graphic powers of the writer's pen are displayed with admirable success in the exact portrait of Mr. Hall as he appeared in the pulpit.

"As a preacher, none of those contemporaries who have not seen him in the pulpit, or of his readers in another age, will be able to conceive an adequate idea of Mr. Hall. His personal appearance was in striking conformity to the structure and temper of his mind. A large-built robust figure, was in perfect keeping with a countenance formed as if on purpose for the most declared manifestation of internal power; a power impregnable in its own strength, as in a fortress, and constantly, without an effort, in a state for action. That countenance was usually of a cool, unmoved mien at the beginning of the public service; and sometimes, when he was not greatly excited by his subject, or was repressed by pain, would not acquire a great degree of temporary expression during the whole discourse. At other times, it would kindle into an ardent aspect as he went on, and toward the conclusion become lighted up almost into a glare. But for myself, I doubt whether I was not quite as much arrested by his appearance in the interval while a short part of the service, performed without his assistance, immediately before the sermon,* allowed him to sit in silence. With his eyes closed, his features as still as death, and his head sinking down almost on his chest, he presented an image of entire abstraction. For a moment, perhaps, he would seem to awake to a perception of the scene before him, but instantly relapse into the same state. It was interesting to imagine the strong internal agency, which it was certain was then employed on the yet unknown subject about to be unfolded to the auditory."

Mr. Foster proceeds to describe his manner of public prayer, which, "considered as an exercise of thought, was not exactly what would have been expected from a mind constituted like his."

"As to the devotional spirit, there could be but one impression. There was the greatest seriousness and simplicity, the plainest character of genuine piety, humble and prostrate before the Almighty. Both solemnity and good taste forbade indulgence in any thing showy or elaborately ingenious in such an employment. But there might have been, without any approach to any such impropriety, and, as it always appeared to me, with great advantage, what I may venture to call a more *thinking* performance of the exercise; a series of ideas more reflectively conceived, and more connected and classed, if I may so express it, in their order. . . . . The succession

* Persons unacquainted with the Dissenting order of service may, perhaps, wonder in what this part consisted. It is usually called *the singing*, and this term too often describes all that it is, but not all that it ought to be. If it were *worship*, there would be a manifest impropriety in the minister's taking no part in it. If it be only an interval intended for the relief and repose of the minister, it were earnestly to be desired that some more seemly expedient were adopted; such as the reading of a Scripture lesson, or some performance that did not affect to be devotion.

of sentences appeared almost casual, or in a connexion too slight to hold the hearer's mind distinctly, for a time, to a certain object. A very large proportion of the series consisted of texts of Scripture; and as many of these were figurative, often requiring, in order to apprehend their plain sense, an act of thought for which there was not time, the mind was led on with a very defective conception of the exact import of the phraseology. He did not avail himself of the portion of Scripture he had just read, as a guiding suggestion of subjects for the prayer; and very seldom made it bear any particular relation to what was to follow as the subject of the discourse."

If Mr. Foster means only to recommend, in public prayer, a definiteness of object and language, as opposed to a vague generality of expression which is comprehensive of nothing, and which is unaffecting because it is unmeaning;—if he intends only to suggest the desirableness of a specific adaptation in the matter of supplication to the occasion and the other parts of the service,—of a determinateness in the general direction of the thoughts, so that prayer shall seem, what it always ought to be, the fruit of meditation, and the expression of deliberate desire;—then, we must say, that we entirely agree with him, and should be happy to believe that his remarks will gain attention where they are likely to be most useful. "Distinct and somewhat prolonged petition" on different topics, would give not only variety, but greater propriety to our public prayers. Only let it be petition, not description; let it be the iteration of desire, not the mere amplification of sentiment. In a word, let it be *prayer.* Whatever deficiency there might be in the structure of Mr. Hall's public devotional exercises, *considered as a model* (on which our limited opportunities of hearing him prevent us from pronouncing a decided opinion), the fervour, simplicity, and *reality* of his prayers rendered them, as regarded their spirit most impressive and worthy of imitation.

The very reverse of this "defect of concentration," or "indeterminateness in the direction of thought" imputed to Mr. Hall's public prayers, was conspicuous in his preaching.

"He surpassed perhaps all preachers of recent times, in the capital excellence of having a definite purpose, a distinct assignable subject, in each sermon. Sometimes, indeed, as when intruders had robbed him of all his time for study, or when his spirits had been consumed by a prolonged excess of pain, he was reduced to take the license of discoursing with less definite scope, on the common subjects of religion. But he was never pleased with any scheme of a sermon in which he could not, at the outset, say exactly what it was he meant to do. He told his friends, that he always felt 'he could do nothing with a text or subject till it resolved and shaped itself into a topic of which he could see the form and outline, and which he could take out both from the extensive system of religious truth, and, substantially, from its connexion with the more immediately related parts of that system; at the same time not failing to indicate that connexion, by a few brief, clear remarks, to show the consistency and mutual corroboration of the portions thus taken apart for separate discussion. This method insured to him and his hearers the advantage of an ample variety. Some of them remember instances in which he preached, with but a short interval, two sermons on what would have appeared, to common apprehension, but *one* subject, a very limited section of doctrine or duty; yet the sermons went on quite different tracks of thought,

presenting separate views of the subject, related to each other only by a general consistency. His survey of the extended field of religion was in the manner of a topographer, who fixes for a while on one separate district, and then on another, finding in each, though it were of very confined dimensions, many curious matters of research, and many interesting objects; while yet he shall possess the wide information which keeps the country at large so comprehensively within his view, that he can notice and illustrate, as he proceeds, all the characters of the relation of the parts to one another and to the whole." p. 150.

Mr. Foster proceeds to delineate the plainness both of thought and language, which was uniformly observed in Mr. Hall's introduction to his discourse; the quiet and almost feeble manner in which he commenced the delivery; the inartificial distribution and division of his discourses; and the strict connexion of thought which marked the earlier and middle portions, but of which, towards the conclusion, there was generally a remission, when the Preacher would "throw himself into a strain of declamation, always earnest and often fervid."

"This," Mr. Foster remarks, "was of great effect in securing a degree of favour with many to whom so intellectual a preacher would not otherwise have been acceptable: it was this that reconciled persons of simple piety and little cultivated understanding. Many who might follow him with very imperfect apprehension and satisfaction through the preceding parts, could *reckon* on being warmly interested at the latter end. In that part, his utterance acquired a remarkable change of intonation, expressive of his own excited feelings."

The intellectual qualities of Mr. Hall's preaching are analysed and portrayed in the following paragraphs with equal truth and force of expression.

"He displayed, in a most eminent degree, the rare excellence of a perfect conception and expression of every thought, however rapid the succession. There were no half-formed ideas, no misty semblances of a meaning, no momentary lapses of intellect into an utterance at hazard, no sentences without a distinct object, and serving merely for the continuity of speaking: every sentiment had at once a palpable shape, and an appropriateness to the immediate purpose. If, now and then, which was seldom, a word, or a part of a sentence, slightly failed to denote precisely the thing he intended, it was curious to observe how perfectly he was aware of it, and how he would instantly throw in an additional clause, which did signify it precisely."

"Every cultivated hearer must have been struck with admiration of the preacher's mastery of language, a refractory servant to many who have made no small efforts to command it. I know not whether he sometimes painfully felt its deficiency and untowardness for his purpose; but it *seemed* to answer all his requirements, whether for cutting nice discriminations, or presenting abstractions in a tangible form, or investing grand subjects with splendour, or imparting a pathetic tone to expostulation, or inflaming the force of invective, or treating common topics without the insipidity of common-place diction. His language in the pulpit was hardly ever colloquial, but neither was it of an artificial cast. It was generally as little *bookish* as might consist with an uniformly sustained and serious style. Now and then there would be a scholastic term, beyond the popular understanding, so familiar to himself, from his study of philosophers and old divines, as to be the first word

occurring to him in his rapid delivery. Some conventional phrases which he was in the habit of using, (for instance, 'to usher in,' 'to give birth to,' &c.) might better have been exchanged for plain unfigurative verbs. His language in preaching, as in conversation, was in one considerable point better than in his well-known and elaborately composed sermons, in being more natural and flexible. When he set in reluctantly upon that operose employment, his style was apt to assume a certain processional stateliness of march, a rhetorical rounding of periods, a too frequent inversion of the natural order of the sentence, with a morbid dread of degrading it to end in a particle or other small-looking word; a structure in which I doubt whether the augmented appearance of strength and dignity be a compensation for the sacrifice of a natural, living, and variable freedom of composition. A remarkable difference will be perceived between the highly-wrought sermons long since published, and the short ones now printed, which were written without a thought of the press; a difference to the advantage of the latter in the grace of simplicity. Both in his conversation and his public speaking, there was often, besides and beyond the merit of clearness, precision, and brevity, a certain felicity of diction; something which, had it not been common in his discourse, would have appeared the special *good luck* of falling without care of selection on the aptest words, cast in elegant combination, and producing an effect of beauty even where there was nothing expressly ornamental.

"From the pleasure there is in causing and feeling surprise by the exaggeration of what *is* extraordinary into something absolutely marvellous, persons of Mr. Hall's acquaintance, especially in his earlier life, have taken great license of fiction in stories of his extemporaneous eloquence. It was not uncommon to have an admired sermon asserted to have been thrown off in an emergency on the strength of an hour's previous study. This matter has been set right in Dr. Gregory's curious and interesting note (prefixed to Vol. I.) describing the preacher's usual manner of preparation; and showing that it was generally made with deliberate care. But whatever proportion of the discourse was from premeditation, the hearer could not distinguish that from what was extemporaneous. There were no periods betraying, by a mechanical utterance, a mere recitation. Every sentence had so much the spirit and significance of present immediate thinking, as to prove it a living dictate of the speaker's mind, whether it came in the way of recollection, or in the fresh production of the moment. And in most of his sermons, the more animated ones especially, a very large proportion of what he spoke must have been of this immediate origination; it was impossible that less than this should be the effect of the excited state of a mind so powerful in thinking, so extremely prompt in the use of that power, and in possession of such copious materials.

"Some of his discourses were of a calm temperament nearly throughout; even these, however, never failing to end with a pressing enforcement of the subject. But in a considerable portion of them (a large one, it is said, during all but a late period of his life) he warmed into emotion before he had advanced through what might be called the discussion. The intellectual process, the explications, arguments, and exemplifications, would then be animated, without being confused, obscured, or too much dilated, by that more vital element which we denominate sentiment; while striking figures, at

intervals, emitted a momentary brightness; so that the understanding, the passions, and the imagination of the hearers, were all at once brought under command, by a combination of the forces adapted to seize possession of each. The spirit of such discourses would grow into intense fervour, even before they approached the conclusion."

"It has been observed that he had the command of ample and various resources for illustration and proof. The departments from which he drew the least might be, the facts and philosophy of the material world. His studies had been directed with a strong and habitual preference to the regions of abstraction and metaphysics. And he furnished a fine example of the advantage which may be derived from such studies to the faculty for theological and moral discussions, by a mind at the same time too full of ardour, sentiment, and piety, to be cooled and dried into an indifference to every thing but the most disembodied and attenuated speculation. The advantage, as exemplified by him, of the practice and discipline of dealing with truth in the abstract, where a severe attention is required to apprehend it as a real subsistence, to see and grasp it, if I may so speak, in tangible forms, might be noted as twofold. First, (that which has been anticipated in former remarks,) the utmost precision in every thing he uttered. He could express each dictate of thought in perfect freedom from doubt whether it might not be equivocal; whether it might not be of loose import and vague direction, instead of strictly to the point; whether it might not involve some latent inconsistency within itself or in its immediate conjunction with another idea; whether it were exactly the very thing he intended. It was of complete formation in his understanding; it had its including line and limit, instead of being confused with something else. As it was once happily said by himself of Johnson, 'he shone strongly on the angles of a thought.' The consequence of his rigorous habits of thinking thus came with eminent value into discourse addressed and intelligible to ordinary good sense, where there was no obvious intervention of that refined speculation which was nevertheless contributing, in effect, so much to the clearness and strength of its consistence. What was of philosophic quality in its most immediate agency, became a popular excellence in its result.

"But secondly: besides the distinctness and precision of all the particulars of thought in detail, that exercise of abstract speculation had brought him into possession and mastery of those general principles, in virtue of which these particular sentiments must have their authority. It is not at all necessary in any ordinary course of instruction, to be continually tracing the particular back, for its verification, to the general; but it is a great advantage to be able to do so when it *is* necessary, as it sometimes will be. He could do this; he knew from what original truths could be deduced the varieties of sentiment which the speaker utters in unqualified assertion, as not liable to be questioned. Any of them, not self-evident, he could have abstracted into a proximate principle in a generalization, and that again resting on a still deeper or ultimate one. He had seen down to the basis, and therefore, was confident of the firmness of what he stood upon; unlike a man who is treading on a surface which he conceives or suspects to be hollow, and is ignorant and fearful of what there may be underneath. Or, to change the figure, he could trace the minor outermost ramifications of truth downward into the larger stems; and those larger

into the main trunk and the root. This conscious ability of the preacher, or any other discourser, to sustain upon first principles what he is advancing with the freedom of unhesitating assertion and assumption, will impart a habitual assurance of safety while he is expatiating thus in what may be called the outward, free, and popular exposition of his subject.

"It is presumed that this representation of the use he made, in sermons, of his power and habits of abstract speculation, may suffice to prevent a notion, in the minds of any of our readers who may seldom or never have heard him, that he was in a specific sense a philosophical or metaphysical preacher. He did often indeed (and it was a distinguishing excellence equally of his talking, preaching, and writing,) point to some general principle, and briefly and plainly show how it authorized an opinion. Occasionally, in a more than usually argumentative discourse, he would draw out a more extended deduction. He would also cite from the doctrines of philosophy, with lucid application, some law of the human mind (for instance, and especially, that of association). But still it was far more a *virtual* than a formal result of his abstruser studies that pervaded his preaching.

"His intimate acquaintance with many of the greatest authors, whom he had studied with a sentiment of reverence, and whose intellectual and religious wealth was largely drawn into his own capacious faculties, contributed to preclude an ostentation of originality. His sermons would make, on cultivated hearers, a general impression of something new, in the sense of being very different, by eminent superiority, from any common character of preaching; but the novelty would appear less to consist in absolute origination, than in the admirable power of selection and combination. It was not exhibited in a frequency of singularly bold prominent inventions, in the manner of the new mountains and islands sometimes suddenly thrown up on tracts of the globe; but rather in that whole construction of the performance by which the most appropriate topics, from whatever quarter, were brought into one array, were made imposing by aggregation, strong by unity of purpose, and often bright by felicitous apposition; in short, were so plastically ordered as to assume much of the character of a creation. It is probable that if his studies had been of slighter tenor, if his reading had been less, or more desultory, if his faculties had been suffered to run more loose, his discourses would have more abounded with ideas starting out, as it were singly, with an aspect like nothing ever seen before. His mental ground was cultivated too industriously and regularly for substantial produce, to leave room for those often beautiful wild-flowers, which spring spontaneously in a fertile half-wrought soil. His avowed indifference to poetry might be taken as one indication of a mind more adapted to converse with the substantialities of truth, than to raise phantoms of invention. Perhaps the most striking feature of his originality was seen in his talent (like the chemistry which brings a latent power into manifestation and action) of drawing from some admitted principle a hitherto unthought-of inference, which affects the whole argument of a question, and leads to a conclusion either new or by a new road." pp. 155—164.

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### LETTER FROM HON. WM. WIRT.

The following letter from the late Attorney General of the United States, read at the last meeting of the American Bible Society,

will, we are sure, gratify every friend of the Bible cause who may read it: and we hope it will not be without influence, in awakening and cherishing a spirit of liberality and activity in the dissemination of the Holy Scriptures.

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*Baltimore, May* 7, 1833.

My Dear Sir,—You, who know the state of my health and the engagements which environ me, require no explanation of the causes that disable me from following the bent of my inclinations, in regard to the approaching Anniversary of the American Bible Society. I do devoutly wish that I could be with you, and that it were in my power to say or to do any thing that could give the slightest auxiliary impulse to the greatest cause that can engage the attention and efforts of man. Life and all its other concerns are indeed but "shadows light and vain, still hasting to the dust;" but *this* aspires to the skies, and seeks a mansion eternal in the heavens—not for ourselves only, but for all our brethren of the race of Adam throughout the inhabited globe. There is nothing sweet and touching in any other instance of human charity and mercy, nothing warming and firing in any former example of heroism, which is not thrown into the shade in comparison with this. To have sent bread in former days to the famishing inhabitants of Caraccas, and more recently to those of the Cape de Verde Islands, were thought beautiful instances of the sympathy of man for man; and yet how do they vanish in comparison with this noble effort to send the bread of life eternal, throughout a lost and famishing world! The emancipation of Greece, of France, and of Poland, which have heretofore so intensely engaged the solicitude of our patriots—what would they be, if they could all be accomplished according to our wishes, compared with the emancipation of this entire world from the bondage of idolatry and sin, and the introduction of all its inhabitants to the glorious liberty of the sons of God? The Crusades of former ages, whose contemplation, even at this distance of time, disturbs the sobriety of history, and disposes her to borrow the language of poetry, in depicting all Europe as loosened from its foundation and precipitated against the bosom of Asia, for the purpose of rescuing from the infidels a small portion of territory called the Holy Land—what was there in their object, in their achievements, or in the boasted age of chivalry to which they led, that can bear a comparison with this magnificent enterprise of converting the whole earth into a Holy Land, and all its inhabitants into followers of the Cross and heirs of glory? It is in vain that I seek for illustrations to express my conception of the grandeur of this enterprise.

There is a political scheme on foot, which aims at the abolition of war, and the establishment and perpetuation of peace among the nations of the earth. But the best of all peace-societies is the Bible Society. Let that Book but be received by the world, in its original simplicity and purity, illustrated as it was by the life of our Saviour and his Apostles, and, as I trust, by the lives of those who are employed, like the angels of heaven, on the great errand of love—of disseminating it throughout the world; let it be understood and embraced in its true spirit, and we shall see verified the song of those other angels, addressed to the shepherds of the east, at the epoch of the Incarnation, "Glory to God in the highest, and on earth peace, good will toward men."

The man must be cold and selfish indeed, who would not be proud to contribute, in however small a degree, to such a consum-

mation. As to me, the state of my health and my time of life enable me to contribute but little beyond my prayers and wishes.

That it may be *His* will to hasten this joyful event, is in truth the humble and fervent prayer of

Your friend, Wm. Wirt.

## Review.

Letters to Presbyterians, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 325.)

Although we think it has been shown that Professor Miller has *probably* been incorrect in the statement of a fact, yet as to the original ecclesiastical character of the Presbyterian Church, his statement is materially the same with our own. He says that the founders of the Presbyterian Church were "strongly attached to a particular system of faith and order, which it was well understood they wished faithfully to maintain"—and we have shown *what* this system of faith and order was, and that *in fact* they did *faithfully* maintain it. Historical verity, nevertheless, is of sufficient value to remunerate us for a good deal of labour in seeking to ascertain it as fully as possible. Let this be our apology, if we need one, both for what we have already laid before our readers, and for the historical investigation on which we shall now enter, of what we deem a matter of prime importance; namely, the consequences which have resulted from the attempt to commingle the heterogeneous principles of Presbyterianism and Congregationalism in administering the affairs of this church; which was made very early, and has, with little remission, continued to be made to the present time.

In the attempt to which we have referred, we by no means think that either error or fault, when such there has been, is to be charged exclusively to either of the parties. Indeed there were circumstances in the early history of our church, which so powerfully urged the Presbyterians and Congregationalists to a union, that we do not wonder it was sought, nor think that we ought to attach blame to those who endeavoured to effect it. The Presbyterians, at first, were but a handful, and naturally wished to increase their strength by any feasible alliance. The Congregationalists, although more numerous, having previously established themselves in the eastern part of the British provinces, and although not favourable to the settlement of Presbyterians among themselves, yet were willing to form a coalition which would manifestly extend their influence. The mother country also was, at this time, hostile to both these sects. She had, by persecution at home, driven them both into exile, and even in exile was far from regarding them with a propitious eye. To strengthen each other against a common adverse and powerful influence, was certainly an operative motive to conjoint action, and to the amalgamation in which it resulted. Such a result, moreover, seemed to be recommended by an entire agreement of the parties in their doctrinal Theology. Both Presbyterians and Congregationalists were at this time strict Calvinists.*

* We are aware that there was a leaven of Arminianism, even at this period, among individuals, both of the clergy and laity, in New England. But we speak of the Congregationalists as *a denomination;* and especially of those who were received into connexion with the Presbyterian Church.

They were both, and we believe equally, attached to the doctrinal creed of the Westminster divines, especially to the summary of it which is contained in the Shorter Catechism. It was in regard to *Church government*, or a system of ecclesiastical order and discipline, that the parties differed. The attempt to compromise this difference produced difficulties and dissentions in the early periods of this church, and as already intimated, the same cause has continued to produce the same effects to the present hour. While the Presbyterian system has been constantly recognised in our Constitutional Formularies, it has generally been enfeebled in its administration, not seldom disregarded, and in some instances palpably violated, by the admixture of Congregationalism which has always existed in the church. The historical evidence of these facts we propose to deduce from authentic records—not in great detail, but to an amount sufficient to justify our statements; and we shall, as we proceed, note some things which we consider as erroneous in the letters of Professor Miller; and shall make such observations of our own as we shall think deserving of regard, in a state of our church which the Professor has very properly denominated "the present crisis."

We think it noticeable that the Rev. Jedediah Andrews, the only individual of the original associates who came from New-England, and who was doubtless a Congregationalist, occasioned some dissatisfaction to his brethren, from his refusal—for it appears to have been *refusal* and not simply *neglect*—to comply with the first overture mentioned in the minutes of the Presbytery of 1707, contained in the note inserted in our last number; and which he, with a Mr. Boyd, a young member just ordained, had been a committee to prepare. The overture was, that "every minister, in their respective congregations, read and comment upon a chapter of the Bible every Lord's day, as discretion in circumstances of time and place will admit." At the next meeting of the Presbytery, the following minute appears:—"It is further recommended to Mr. Andrews to take it into his serious consideration of reading a chapter and making a comment upon the same. The first overture is complied with, by the rest of the ministers." We doubt not that *the rest of the ministers*, being Scotchmen or Irishmen, very readily complied with a usage with which they had been familiar before their emigration; and that Mr. Andrews refused to comply, because he had not witnessed this usage among the Congregationalists of New-England. Whether he ever complied is uncertain, as the subject does not again appear on the records.

The distracted state of the congregation of Woodbridge, of which some notice has already been taken, appears to have been chiefly, if not wholly occasioned, by the mixture of Presbyterianism and Congregationalism among the people composing the congregation. Mr. Wade, who was "the bone of contention," was a Congregationalist, although the majority of his charge appear to have been Presbyterians. They probably received him as their pastor, because they could do no better. However this might be, it appears from the records that the congregation as such, put themselves under the care of the Presbytery two years before their pastor would consent to do the same. After Mr. Wade, however, had been received, and had subsequently been solemnly suspended by the Presbytery, he still claimed a part of the congregation as his charge, and continued his ministry among them: and when he could do this no longer, he went to Bos-

ton, and by misrepresentation engaged Doctor Cotton Mather to recommend to the people a Mr. Wiswall, doubtless a Congregationalist, to be their pastor; while the Presbytery, unknown to Dr. Mather, was endeavouring to establish Mr. Gillespie, a Scotch clergyman, whom Dr. Mather himself had previously and earnestly recommended. The Letter Book of the old Presbytery—for such a book they kept, and we wish every Presbytery would keep one—contains a long letter of the Presbytery to Dr. Mather, in which they expose the artifices and ill conduct of Mr. Wade, and entreat him to unite his influence with theirs, for settling the disturbances in the congregation of Woodbridge, by persuading both them and Mr. Wade to a united acquiescence in the wish of the majority to have Mr. Gillespie as their pastor. This wish, however, was never realized. Mr. Gillespie left them, and in the course of the following year was happily settled at White Clay Creek; and the unhappy people of Woodbridge remained in a broken and disordered state, till the year 1717. Then, with some difficulty, they obtained the settlement of Mr. John Pierson, (the maternal grandfather of the writer) who continued their pastor for many years, but eventually left them for another charge.

The contentions and dissentions at Woodbridge, not only marred the peace of the litigants, and hindered the success of the Gospel among them, but for four years in succession—from 1708 to 1712—it occasioned more difficulty and uneasiness in the Presbytery than any thing and every thing beside. But the decisive act of suspending Mr. Wade seems to have produced a salutary effect, for we find no farther notice of any controversy of a similar character, till the Presbytery grew into a Synod, in the year 1717.

At the early period of our church which we are now reviewing, an individual was received into her bosom, who had been previously neither a Presbyterian nor a Congregationalist. At the second meeting of the Synod, in 1718, Mr. William Tennent, who had been a regularly ordained minister of the English Episcopal Church, and who in that character had emigrated from Ireland to America, made a renunciation of his former connexion, and was received as a member of Synod.*

* The Synodical Record in regard to this occurrence is as follows—"Mr. William Tennent's affair being transmitted by the Committee [of Overtures] to the Synod, was by them fully considered—Being well satisfied with his credentials, and the testimony of some brethren here present; as also they were satisfied with the material reasons which he offered concerning his dissenting from the established Church in Ireland, being put to a vote of the Synod, it was carried in the affirmative to admit him as a member of the Synod—Ordered that his Reasons be inserted in the Synod's Book *ad futuram rei memoriam*. The Synod also ordered that the Moderator should give him a serious Exhortation to continue steadfast in his now holy profession—which was done.

The reasons of Mr. William Tennent for his dissenting from the Established Church in Ireland, delivered by him to the Rev. Synod held at Philadelphia the 17th day of September, 1718.

"Imprimis. Their government by Bishops, Archbishops, Deans, Archdeacons, Canons, Chapters, Chancellors, Vicars, wholly antiscriptural.

2. Their discipline by Surrogates and Chancellors, in their Courts Ecclesiastical, without a foundation in the word of God.

3. Their abuse of the supposed Discipline by Commutation.

4. A Diocesan Bishop cannot be founded *jure divino* upon those Epistles to Timothy or Titus, nor any where else in the word of God, and so is a mere humane invention.

5. The usurped power of the Bishops at their yearly Visitations, acting all of themselves, without the consent of the bretheren.

6. Pluralities of Benefices.

Lastly. The church's conniving at the practice of Arminian Doctrines, inconsistent with the eternal purpose of God; and an encouragement of vice. Besides I could not be satisfied with their ceremo-

He was an accomplished classical scholar, and esteemed as a man of fervent piety. He opened a classical school at Neshamony, the place of his residence, about 18 miles to the northward of Philadelphia, which was long known by the name of *the Log College*, and in which several distinguished laymen, and a number of the most influential ministers of the Presbyterian Church were educated; among whom were four of his own sons, Gilbert, William, Charles and John. This passing notice of an occurrence which had, in its consequences, a deep influence on the whole Presbyterian Church, will require no apology from our readers; though not immediately connected with the dissentions whose history we are tracing.

For ten years in succession—from 1718 to 1728—one of the most prominent items of the Synod's records annually, relates to a controversy which, during this whole period, was carried on in the Presbyterian congregation in the city of New York, of which the radical and constantly exciting cause appears to have been, a difference of feeling and opinion between Presbyterians and Congregationalists, relative to the choice of a pastor, and the management of the temporalities of the congregation. We cannot give the whole detail of this controversy—The leading facts were these. The Rev. James Anderson, who became a member of the Presbytery in 1710, and who was a Scotchman, had been settled for a number of years as pastor of the church at New Castle. He received in 1718, a call from the Presbyterian congregation in the city of New York; which coming before the Presbytery of New Castle, was by them referred to the Synod, to be disposed of by their order. Under the auspices of the Synod, and by the agency of the Presbytery of Long Island, to whose bounds the congregation belonged, Mr. Anderson was eventually settled in New York. He appears to have been immediately opposed by the Congregational party; and two years after his settlement (in 1720,) a regular complaint against him, founded on two sermons he had delivered, was laid before the Synod. The sermons were read in the presence of the Synod, and the decision on them was—"they [i. e. the Synod] could wish that they had been delivered in softer and milder terms, in some passages; though the Synod approves of the substance of the sermons as orthodox and godly." This opposition to Mr. Anderson was continued till he was eventually obliged to leave the congregation in 1728, and had to complain to the Synod that a considerable part of his salary remained unpaid. Mr. Pemberton, a Congregationalist from Boston, was his successor, who was ordained for the purpose in Boston, before his removal to New York. On this subject the Synod made this record—"As to the call and settlement of the Rev. Mr. Pemberton at New York, the Synod does declare, that the rules of our Presbyterian Constitution* were not observed, in several respects, by that congregation in that matter. This passed by the Synod *nemine contradicente.*" It was not till after some delay and difficulty that Mr. P. was received as a member of Synod. In the course of this controversy, a complaint was made on one side, that the Presbytery of Long Island had not acted re-

nial way of worship. These, &c. have so affected my conscience, that I could no longer abide in a church where the same are practiced. Signed by

WILLIAM TENNENT."

* This was two years before the passing of the adopting act; and yet it appears that the Synod had a "Constitution," which contained "rules." None appears on the records. Is there not a reference to what we suppose are contained in the last pages?

gularly in the settlement of Mr. Anderson; and the Presbytery, on the other side, complained that "the Trustees of New Haven College had sent missionaries to erect a new separate congregation in New York." The Trustees requested a Committee of Synod to meet and consult with a Committee of their body "on the state of religion in general, and the state of the congregation of New York in particular." The Synod appointed the Presbytery of Long Island, whose proceedings they approved, to be the Committee on their part. Conferences were held and letters written, but all these proceedings proved utterly abortive. At length a Committee of Synod met at New York, after Mr. Pemberton was irregularly established there, and made an arrangement, which appears to have been a compromise between the parties—Mr. Anderson resigned the congregation to Mr. Pemberton, and a long and violent contention about the property of the church, in which a Dr. Nicoll had acted a conspicuous part, was terminated, by the parties agreeing and subscribing to five articles, drawn up by the Committee; the first of which (the others being little else than an arrangement of details) is as follows—"That Masters Hiddel, Blake and Ingliss, as soon as with convenience it can be done, make over and convey all their right, title and interest, in the Presbyterian Church, or meeting house in New York, to the Rev. Masters Wm. Mitchell, Wm. Wishart, Wm. Hamilton, —— Miller, and —— Hart, ministers in Edinburgh, in North Britain, and to Dr. John Nicoll abovesaid, in trust for the use of the Presbyterian congregation in New York, and to and for no other use whatsoever: and that by the same instrument of conveyance, they authorize and empower the Presbytery of Edinburgh for the time being, and from time to time and at any time hereafter, to appoint and put in trust, under their hands and seals, whomsoever they shall think proper, in the room and place, and with the full power and authority of any of the said gentlemen abovementioned, upon his or their death, and of all of them successively upon their decease."

Thus it appears that the Congregational party succeeded in getting rid of Mr. Anderson, and in obtaining the man of their choice, Mr. Pemberton, in his place; and the Presbyterian party succeeded in getting the property, which had long been in controversy, permanently secured for the use of a *Presbyterian* congregation in New York, by having it conveyed in trust to the Presbytery of Edinburgh. Yet all this did not extinguish the embers of controversy, which continued to glow, sometimes with less and sometimes with greater ardour, for many successive years. Mr. Pemberton left this congregation in 1753, and returned to Boston.—He was succeeded by the Rev. David Bostwick, whose eminent piety and popular eloquence was greatly influential in promoting harmony among the divided people. He was of Scotch extraction, and was originally settled at Jamaica, on Long Island, whence he was removed to New York.

It is when speaking of the times now under review, that professor M. says "The Congregational part of the ministers generally, opposed with warmth the adoption of a Confession of Faith, both from the pulpit and the press. The venerable President *Dickenson*, of *Elizabeth Town*, took the lead in this opposition, and was an able writer on the subject." That the Congregational part of the ministers were generally and ardently opposed to the adoption of a Confession of Faith there can be no doubt; and we suppose professor M. has documents or testimony,

wholly unknown to us, that they opposed such an adoption from the pulpit and the press. But till we read his statement, we were not aware that the opposition had been so open and avowed—that a Confession of Faith had ever been preached against, or opposed in printed publications. No intimation of the kind is apparent on the records of the Synod. We shall trace its origin and progress as it there appears. In the year 1721, we have the first indication of the general controversy which ensued, in the following minute:—

"The overture upon Mr. Gillespie's 2d paper was resumed [the consideration of it, without stating what it was, had been repeatedly deferred] which was as follows, viz.

"As we have been for many years in the exercise of Presbyterian government and church discipline as exercised by the Presbyterians in the best reformed churches, as far as the nature and constitution of this country will allow; our opinion is, that if any brother have an overture to offer, to be formed into an act by the Synod, for the better carrying on in the matters of our government and discipline, that he may bring it in against next Synod. This overture was carried in the affirmative by a majority of votes, and ordered by vote to be recorded.

"Mr. Jonathan Dickinson, Mr. Mal. Jones, Mr. Jos. Morgan, Mr. John Pierson, Mr. David Evans, and Mr. Jos. Webb, entered their protestation against the abovementioned act, and the recording of it, and gave the reasons of their protest, which are *in retentis*."

The records of the next year, (1722,) contain the following long and extraordinary minute, relative to this subject, viz.

"The brethren who entered their protestation against the act for allowing any brother or member of this Synod to bring in any overture, to be formed into an act of the Synod for the better carrying on the matters of our government and discipline, &c.—The said bretheren, Protestants, brought in a paper of four articles, testifying in writing their sentiments and judgment concerning Church Government, which was approved by the Synod, and ordered by the Synod to be recorded in the Synod Book. Likewise the said bretheren being willing to take back their protestation against said act, together with their reasons given in defence of said protest, the Synod doth hereby order that the protest, together with the reasons of it, as also the answers, at the appointment of the Synod, given in to the reasons alleged, by Mr. Daniel Magill, and Mr. George M'Nish, be all withdrawn, and that the said act remain and be in all respects as if no such protest had been made.

The articles are as followeth:—

1. We fully grant that there is full executive power of Church Government in Presbyteries and Synods, and that they may authoritatively, in the name of Christ, use the keys of church discipline, to all proper intents and purposes, and that the keys of the church are committed to the church officers, and them only.

2. We also grant that the mere circumstantials of church discipline, such as the time, place and mode of carrying on in the government of the church, belong to ecclesiastical judicatories, to determine, as occasions occur, conformable to the general rules the word of God that require all things to be done decently and in order. And if these things are called ACTS, we will take no offence at the word, provided that these acts be not imposed upon such as conscientiously dissent from them.

3. We also grant that Synods may compose directories, and recommend them to all their members respecting all the parts of discipline, provided that all subordinate judicatories may decline from such directories, when they conscientiously think they have just reason so to do.

4. We freely allow that appeals may be made from all inferior to superior judicatories, and that superior judicatories have authority to consider and determine such appeals.

Malachi Jones, Jonathan Dickinson,
Joseph Morgan, David Evans.

The Synod was so universally pleased with the abovesaid composure of their difference, that they unanimously joined together in a thanksgiving prayer and joyful singing the 133d Psalm."

No attentive and intelligent reader of this singular minute can fail to remark, that it amalgamates Presbyterianism and Congregationalism in about equal proportions, and that by doing so, it deteriorates both. The third and fourth articles seem to nullify each other; for the third grants that Synods may compose and recommend Directories and systems of Discipline, but provides for their being declined, that is, disregarded, by subordinate judicatories, at their pleasure. Yet if appeals be made from these subordinate judicatures by members who might be dissatisfied with any of their doings, the fourth article provides that the superior judicature

may authoritatively consider and determine such appeals; that is, may set aside entirely what has been done in the courts below.—Great care is taken in the three first articles that no *acts* shall be imposed on those who conscientiously dissent from them; and yet, in the last resort, that dissent may be condemned and overruled.

It was soon found, that although the Synod was "universally pleased," and piously celebrated this "composure of their difference," the wound was not healed, but only skinned over.—Would that their successors had learned wisdom from their example, instead of imitating it! The truth was, the strict Presbyterians were *overreached* in this affair; and when they discovered their error, they took measures for having the Westminster Confession, Catechisms and Directory put in place of all *substitutes*, and made binding on all the members of the Synod; and yet we shall find that their adopting act itself, did not, in the judgment of a considerable part of the church, reach this object.

In the year 1728, the records exhibit the following minute:

"There being an overture presented to the Synod in writing, having reference to the subscribing of the Confession of Faith, &c.—The Synod judging this to be a very important affair, unanimously concluded to defer the consideration of it till the next Synod; withal recommending it to the members of each Presbytery present, to give timeous notice thereof, to the absent members; and 'tis agreed that the next be a full Synod."*

The next year (1729) presents us with the far-famed adopting act, which was drawn up by the committee of overtures, of which the excellent Jonathan Dickinson —a true Calvinist, but in feeling and views a real Congregationalist —was a member; and we have not a doubt that the report of the committee, as well as the articles already quoted, were from his pen. The record is as follows, viz:

"The committee brought in an overture upon the affair of the Confession, which after long debating upon it, was agreed upon in *hæc verba*.

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with and abhorrence of such impositions, and do not only disclaim all legislative power and authority in the church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven; yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity: And do therefore agree, that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms, of the Assembly of Divines at Westminster, as being, in all essential and necessary articles, good forms of sound words and systems of Christian doctrine; and do also adopt the said Confession and Catechisms, as the Confession of our Faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred function, but what declares his agreement in opinion with all the *essential* and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said

* In the year 1724, it was determined that the Synod might be a *delegated* body. The arrangement was as follows:—It was "concluded by vote, that the Presbyteries of New Castle and Philadelphia do yearly delegate the half of their members to the Synod, and the Presbytery of Long Island two of their number. And it is further ordered, that all the members of the Synod do attend every third year, and that if, in the interim, any thing of moment do occur, whereby the presence of all the members may be thought necessary, they (upon notice given by the commission of Synod) shall carefully attend, notwithstanding the above delegation. And it is further agreed, that every member of the Synod may attend as formerly, if they see cause."

Confession or Catechisms, he shall, at the time of his making said declaration, declare his sentiments to the Presbytery or Synod, who shall notwithstanding admit him to the exercise of the ministry within our bounds and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them uncapable of communion with them. And the Synod do solemnly agree, that none of us will traduce or use any opprobious terms of those that differ from us in those extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments."

In the afternoon of the day on which the foregoing act was adopted in the morning, all the members of the Synod then present, with the exception of one who declared himself not prepared,

"After proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the Confession of their Faith, excepting only some clauses in the 20th and 23d chapters; concerning which clauses the Synod do unanimously declare that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"The Synod observing that unanimity, peace and unity which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree in giving thanks to God, in solemn prayer and praise."

We consider the foregoing adopting act as one of the most curious compositions that we ever read. It seems to us to give and take, say and unsay, bind and loose, from the beginning to the end. There is, as we think, an abortive attempt to lay down a rule to which *all* were to conform, with a provision that *any one* who should plead conscience might refuse, and yet be treated with the same friendship, kindness, and brotherly love, as if he had not differed from the sentiments of those who conscientiously kept close to the rule. It plainly put it in the power of any Presbytery to declare as many articles of the Confession of Faith and Catechism as they might choose, to be "not essential and necessary in doctrine, government, or worship," and to receive members who rejected these articles, into fellowship and good standing in the church at large.—Thus one corrupt Presbytery might corrupt the whole church. In the religious act with which the Synod again concluded their attempt to heal their differences, we doubt not their sincerity, or their belief, at the time, that "unanimity, peace, and unity" had marked their proceedings in this interesting concern; and yet the minutes of the very next year show, "that some persons had been dissatisfied at the manner of wording the last year's agreement about the Confession." *Explanation*, indeed, soothed and satisfied those individuals who were then present in the Synod; but Professor Miller's statement is wide of the fact, when he says that this adopting act "was, at length, peaceably acquiesced in by all." Some immediately left their former connexion, and joined the Secession church, in consequence of this act. Such, we have been well informed, was the case with a pious ancestor, (who we believe was a ruling elder) of the late and present Doctor Hoge; and the family remained in that connexion up to the time when the late Doctor Hoge returned to the church from which his father, or grandfather, had departed. From a manuscript now before us, prepared by the late venerable Dr. Rodgers, of New-York, giving a

historical account of the congregation of which he was pastor, it appears that in the year 1756, the dissatisfaction of a number of the members of that congregation, which had been of long continuance, occasioned their leaving their previous connexion, and forming the congregation of which the two Doctor Masons, father and son, were afterwards the distinguished pastors. We have seen what dissentions existed from the first, among this people, produced mainly by the conflict between Presbyterianism and Congregationalism; and there is little reason to doubt that the adopting act had its influence in fostering and perpetuating the dissatisfaction of the strict Presbyterians, till it ripened into a formal secession.—But the dissatisfaction was not confined to individuals or congregations. The whole Presbytery of New Castle found it necessary to satisfy both themselves and their people, by an act less equivocal than that which was passed by the Synod. In the year following this memorable doing of the supreme judicatory, the whole of the ministerial members of that Presbytery adopted and made known the following declaration, viz:—

*At White Clay Creek, 7ber 2d*, 1730.

Whereas divers persons, belonging to several of our congregations, have been stumbled and offended with a certain minute of the proceedings of our last Synod, contained in a printed letter, because of some ambiguous words or expressions contained therein—being willing to remove, as far as in us lies, all causes and occasions of jealousies and offences in relation to that affair, and openly before God and the world to testify that we all, with one accord, firmly adhere to that same sound doctrine which we and our forefathers were trained up in—

We, the ministers of the Presbytery of New Castle, whose names are under written, do by this our act of subscribing our names to these presents, solemnly declare and testify, that we own and acknowledge the Westminster Confession and Catechisms to be the Confession of our Faith, being in all things agreeable to the word of God, so far as we are able to judge and discern, taking them in the true, genuine, and obvious sense of the words.

| | |
|---|---|
| Adam Boyd, | Thomas Craighead, |
| Joseph Houston, | George Gallespie, |
| H. Hook, | John Thomson, |
| Hugh Stevenson, | Samuel Gelston, |
| Joseph Anderson, | Thomas Evans, |
| William Steward, | Alex. Hutchison. |

The truth is, the Congregational party not only acquiesced, but rejoiced, in "the adopting act;" but the genuine Presbyterians when they came to reflect, and to perceive the real tendency and practical effect of this act, were greatly dissatisfied. Some, as we have seen, left the church, and others, where their numbers enabled them to do it, used their influence in the Presbyteries to which they belonged to preserve order and orthodoxy there, and gradually to recall the Synod from what they considered, we think justly, an injurious lenity, and an aberration from the principles of the original compact. Nor were these endeavours unattended with a measure of success.

(*To be continued.*)

## Literary and Philosophical Intelligence, etc.

*Wonders of the Creation.*—The following paragraph is from the eloquent CHALMERS:—

About the time of the invention of the telescope, another instrument was formed, which laid open a scheme no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star, and the other led me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbor within, the tribes and the families of a busy population. One told the insignificance of the world I tread upon, the other redeems it from all insignificance! for it tells me that in the leaves of every

forest, and the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that, beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me that within and beneath all the minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all the attributes where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.

*Indian Names.*—The circumstance that the name of Black Hawk has been recently given to a large ship in Philadelphia, reminds us of the great prevalence of the same kind of simple but effectual memorials throughout the country. There is no danger that the red men will be forgotten. Eight of the States, not to mention the territories, have Indian names. They are Massachusetts, Connecticut, Ohio, Illinois, Kentucky, Tennessee, Alabama, and Mississippi. So have all the great bays and harbours on the coast of the Union, the Penobscot, Casco, Narraganset, Chesapeake, &c. So have the rivers, the Kennebec, Saco, Connecticut, Merrimac, Mohawk, Susquehannah, Roanoke, Potomac, most of the Southern streams, all the great waters of the West, the Northern lakes. In a word, the whole breadth of the country is charged with the indelible memory of the brave race whose canoes and cabins, fittest emblems of their own vanishing frailty, have been swept like themselves from the face of the land. Well! let them be remembered! 'Tis a poor acknowledgment at the best, for the cession of a hemisphere,—poor atonement for the extermination of its primeval masters. Let their eternal epitaph stand as it is, written in the 'rocking pines of the forest,' and in the blue rivers that flow by their fathers' graves. Let them die, if die they must, but let them be remembered.—*Boston Journal.*

*Seaman's School.*—A petition to Congress, with numerous respectable signatures, says the Boston Centinel, is still before the public for further subscriptions, which, we presume, it is daily receiving. The object is to induce the National Legislature to provide Schools in the large seaports for American Seamen while in port, to instruct the few that may be uneducated, and to preserve in full the learning of those that have been taught. —Such institutions must have a good moral effect in causing the time of some to be usefully, instead of injuriously employed. It will raise the laudable ambition of our mariners, and probably attract more associates. The number of native seamen is now too few for our extended and extending commerce. In war, our navy would constitute the right arm of our defence, and the shield of our maritime trade; but in war, it is probable most of the foreign sailors would leave us.

It is further proposed that another memorial shall be prepared to ask of Congress the establishment of schools for tuition in practical seamanship.

Every thing that is possible ought to be done to augment the number of our gallant tars, and to raise still higher the standard of their merit in every respect.

*Scotch Church.*—The General Assembly of the Church of Scotland has adopted the annexed resolutions, touching the antiscriptural systems of national instruction maintained in Ireland. They breathe the manly and pious spirit of John Knox.

"1st. Resolved, That the General Assembly, being convinced that the only sure foundation of sound morality and useful knowledge is to be found in the revealed Word of God, are of opinion that no countenance from the government of the realm ought to be bestowed on any system of national education of which instruction in the Holy Scriptures does not form an essential part.

"2d. That they have observed with much regret and disappointment that a system of national education is still maintained in Ireland, in which no adequate provision is made for the daily reading of the entire Word of God in the authorised version, without note or comment.

"3d. That they therefore feel it incumbent upon them, as representing a branch of the Protestant Church, to petition parliament against any further countenance being given to such a system."

The resolutions were carried by a vote of 157 to 58.

Extract of a letter from Dr. Waterhouse, published in a Boston paper.—*Putrefaction.*—How many of us, blind mortals, are led by the *nose* into error! It is a common opinion that putrefaction, and the bad smell thence arising, will infallibly generate contagious and infectious distempers. If this were actually the case, what would become of tanners, curriers, butchers, glue and cat-gut makers—not to mention surgeons? The putrefaction of animal substances is less dangerous to human life than *confined* air, or the effluvium of any one body whatever; whether

the body be a rose, a pink, a lily, or a dead rat. The nose is a faithful sentinel to the outpost of life; but neither that nor the other ones, the eye, and the tongue, are infallible guards. I had rather sleep after all, to the leeward of S——s famous piggery, than in a canopied and curtained room, in which were placed pots full of the most beautiful and sweet smelling flowers our gardens afford. They have an effluvia, especially the yellow ones, pernicious to health and dangerous to life. Nor would I sleep in a close room, with several dishes of *chlorides* or *chlorine;* because, if it chase away a stench, it may leave behind a poison.

*Noise of the Anvil.*—A blacksmith of Milan has to the comfort of his neighbours, especially the rich, successfully practised a very simple contrivance to diminish in a remarkable degree, the loud noise caused by the percussion of the hammer on the anvil. It is merely to suspend a piece of iron chain to one of the horns of the anvil, which carries off a great portion of the acute sound usually produced.

*Shipping and Emigrants at Quebec.*—Comparative statements of arrivals, tonnage, and emigrants, for the last four years, compiled up to the 9th July in each year, from the Quebec Exchange books.

| Years. | Vessels. | Tonnage. | Emigrants. |
|---|---|---|---|
| 1829 | 366 | 99,961 | 6,528 |
| 1830 | 421 | 108,659 | 15,935 |
| 1831 | 497 | 130,051 | 32,327 |
| 1832 | 544 | 146,112 | 33,848 |
| 1833 | 473 | 122,827 | 12,989 |

Mr. Mallet has invented screws for the purpose of splitting stones and slate into laminæ, instead of blasting with gun-powder. The process is as follows:—Jumper holes are formed in the direction of the proposed fracture, as at present; but instead of filling them with gun-powder, a split female screw is inserted to each hole, and the fracture is effected by the insertion of conical male screws. The success of his mode was proved by the Commissioners of Public Works at Dublin.—Not only all risk from the blast are thus avoided, but the operation is performed more cheaply, and from its slowness, incomparably better.—*Lon. Gardener's Mag.*

*An Electric Eel.*—I was standing in the gallery of a half-pay officer (now a planter,) when I observed a large jar in the garden; I enquired what it contained, and was told, an electric eel, "but," said my friend, "I have had it a long time, it is sickly, and lost its electrifying powers." I went to examine it, and saw a brown flat headed, broad tailed eel, four or five feet long, with a look of "*noli me tangere*" moving slowly round the inside of the jar. The planter then taking up a piece of old iron hoop, said in an off-handed manner, "if you touch him with this you will perceive he has lost all his power." I did so, and was nearly knocked flat on my back: the shock was most severe, though the eel did not appear to be the least agitated; of course my friend was highly delighted.

Scenes of great diversion are occasioned among the English sailors who come to Starbrock, by electric eels; they are told to bring them to be cooked. Jack bares his arm, and plunges his hand into the jar, and in a moment receives a shock which benumbs him; he looks round in wild amazement, and then at the eel, all the while rubbing his elbow. "Try again Jack for a bottle of rum;" he does so, grasps the eel firmly, grins and swears at "the beggar," receives shock after shock, drops the eel in despair, and runs off as if the devil had struck him. A little dog was thrown into the jar one day in which there was an electric eel, and was so paralysed that it sunk helpless at the bottom, and was got out alive with some difficulty: and a horse that happened to drink out of the jar, was immediately thrown back on its haunches, and galloped off with mane and tail on end, snorting with terror.—*Transatlantic Sketches, by Capt. Alexander.*

*Libraries in Germany.*—There is a Library at Carlsruhe of seventy thousand volumes; at Heidelberg one of fifty-thousand volumes; at Darmstadt, thirty miles from Heidelberg, there is a library of eighty-five thousand volumes; at Mayence another of ninety thousand; in the commercial city of Frankfort, still another of one hundred thousand volumes, which evinces the spirit of the enlightened merchants of that city. As the traveller leaves the latter place for Gottingen, he stops at Giessen, not far from thirty miles, and in this small university he is surprised to find a collection of only twenty thousand volumes; but he soon learns that at Marburg, twenty miles farther, is another of fifty-five thousand; and Cassel, sixty miles from Marburg, a third, of from ninety to one hundred thousand volumes. At Gottingen, the library amounts to three hundred thousand volumes, all collected within less than a century.

At Wolfenbuttel, a small town of less than seven thousand inhabitants, and about forty miles from Gottingen, there is a library of two hundred thousand volumes. Proceeding still north to Hamburg, the commercial and city libraries amount to more than one hundred thousand volumes. At Weimar, eighty miles from Gottingen, there is a library of one hundred and ten thousand volumes; at Jena, ten miles farther, another of thirty thousand; at Leipsig two libraries of one hundred thousand; at Halle one of fifty thousand; at Dresden, the capital of Sax-

ony, a library of two hundred and forty thousand; at the University of Berlin, a library containing one hundred and eight thousand volumes; the Koningsburg library of fifty thousand volumes; Vienna exhibits the same spirit of the Austrian Government.

There are in the four great libraries, the Imperial, the University, the Theresian, and the Medical Chirurgical, five hundred and ninety thousand volumes, &c. &c. In thirty-one public libraries of Germany, there are more than three million three hundred thousand volumes. The thirty-one largest libraries of the United States do not contain two hundred and fifty thousand volumes.

*Peruvian Bark.*—Chemical science may, in many instances, be of great importance to the manufacturer, as well as to the merchant. The quantity of Peruvian bark which is imported into Europe, is very considerable; but chemistry has recently proved that a very large portion of bark itself is useless. The alkali quinia, which has been extracted from it, possesses all the properties for which the bark is valuable; and only forty ounces of this substance, when in combination with sulphuric acid, can be extracted from 100 pounds of the bark. In this instance, then, with every ton of useful matter, thirty-nine tons of rubbish are transported across the Atlantic. At the present time, the greatest part of the sulphate of quinia used in this country, is imported from France, where the low price of the alcohol, by which it is extracted from the bark, renders the process cheap; but it cannot be doubted that when more settled forms of government shall have given security to capital, and when advancing civilization shall have spread over the States of Southern America, the alkaline medicine will be extracted from the woody fibres by which its efficacy is almost lost, and that it will be exported in its most condensed form.—*Babbage on Machinery and Manufactures.*

*Deaf and Dumb.*—The third Circular of the Royal Institution of the Deaf and Dumb, at Paris, states the following facts. France with its 32 millions of inhabitants, contains 20,189 deaf and dumb; that is to say, one in every 1,585 of the population. In Russia, the returns give 1 in 1,548; the United States of America, 1 in 1,556; for all Europe, the proportion is as high as 1 in 1,537. With regard to the education of the deaf and dumb, it appears that on an average throughout the whole of the civilized world, not above 1 in 24 have the means of instruction; in France, however, the proportion educated is one in every four.

*The Clouds.*—Many people have an idea that the clouds are something very different from the fogs and mists we occasionally experience on the earth's surface. They are mistaken. Mr. Durant's last ascent but one, was made during an easterly storm. It rained, we believe, when he left Castle Garden, and it rained very hard during most of the time he was aloft. He passed through, and far above the clouds. In conversation with him the other day, we made some inquiries about the clouds. He remarked that he no where experienced a greater degree of dampness, (or density of vapour if you please,) than when at and near the earth's surface. On the contrary, the dampness seemed rather to diminish as he ascended, till at length he found himself in a clear, bright atmosphere, with the clouds spreading out beneath, as far as the eye could reach, and the sun shining upon them and upon him, in its mildest, softest radiance.—*Jour. Com.*

*Public Execution.*—The late Legislature of Rhode Island have passed a law, ordering all executions hereafter to take place in the prison yard, in the presence only of the Sheriff and Deputy Sheriff of the county, and of such other person or persons as shall be by such Sheriff especially required or permitted to attend such execution.

London is said to be one of the healthiest places in the world. It has been stated, and we believe correctly, that the happy exemption which the inhabitants of that city for the most part enjoy from the diseases common to other capitals, is owing to the sulphureous naphtha emitted from the coal, serving the salutary purpose of checking the progress of febrile infection. To prove that the air is saturated with this naphtha, you cannot find a wasp, an insect to which sulphur is obnoxious, within the sphere of its action.—*Bos. Post.*

*The Senses Fallible Witnesses.*—When we bathe in the sea, or in a cold bath, we are accustomed to consider the water as colder than the air, and the air colder than the clothes which surround us. Now all these objects are, in fact, at the same temperature. A thermometer surrounded by the cloth of our coat or suspended in the atmosphere, or immersed in the sea, will stand at the same temperature. A linen shirt, when first put on, will feel colder than a cotton one, and a flannel shirt will actually feel warm; yet all these have the same temperature. The sheets of the bed feel cold, and the blankets warm; the blankets and sheets, however, are equally warm. A still calm, atmosphere in summer, feels warm; but if a wind arises, the same atmosphere feels cool. Now, a thermometer suspended under shelter, and in a calm place, will indicate exactly the same temperature as a thermometer on which the wind blows.

# Religious Intelligence.

We have heard it whispered that Mr. Pinney ought not to have returned from Africa to this country, without the express allowance of the Board under whose patronage he was sent out as a missionary; and indeed inquiries have been made of us personally, whether a satisfactory explanation could be given of the reasons which induced him to return. Apprehending that such surmises and inquiries might arise, we gave in our last number a summary statement of the motives by which Mr. Pinney was determined to act as he has done, and expressed our own approbation of them. We would now further remark, that we hold as strictly as any can do, the obligation of missionaries to act agreeably to their instructions, and to do no important act in contrariety to them. But it should ever be remembered that all instructions, and even all imperative orders, are given subject to the exception (always understood though not expressed) that no exigency shall arise, which will render it palpably evident that a violation of the orders, or a disregard to the instructions given, will better subserve the interests concerned, than a strict obedience or conformity to a course prescribed when the exigency was not foreseen. It is on this principle that military and naval commanders sometimes disobey the most pointed orders. They find themselves in situations in which the most lasting injury to the service in which they are employed would accrue, perhaps the very safety if not the ruin of their country would be jeoparded, if they did not violate their orders. Then it may be said, and it has passed into a maxim to say, "the command is better kept in the breach than in the observance." Such acts are always done *cum periculo*. The individual takes the responsibility on himself. His superiors inquire and examine, and either acquit or condemn him, as they find that he has either performed or neglected his duty.—They may sometimes inflict their highest censure for not violating their orders or instructions, when it might have been seen that the disasters which have ensued would have been avoided by such disregard to instructions—to instructions which would have been directly the opposite of those given, if the circumstances which have occasioned the disaster could have been foreseen.

Missionary instructions are, and ought to be, less imperative than those of a military character. More must be left to the missionaries' discretion than is granted to a military or naval officer. Still, missionaries are and ought to be, strictly responsible to the Boards that employ them. Mr. Pinney has gone to render his account in person to the Board at Pittsburg—what the decision of that Board will be, it is not for us to say. Our own mind is fully satisfied, as we intimated in our last number, that he has consulted the interest of the important mission confided to him, far more by returning to this country during the rainy season, than if he had remained four or five months in perfect inactivity on the African coast. Here he may be, and if his life and health continue, he will be occupied in aiding the missionary cause in general, and that which relates to Africa in particular, in a very efficient manner. He will, by preaching, and by narrating publickly and privately things of which he has been an eye witness, excite and cherish a missionary spirit in the church to which he belongs. He will en-

courage,—and indeed to some extent he has already encouraged—institutions auxiliary to the design of civilizing and christianizing Africa. He will aid in the collection of funds for sustaining foreign Missions in the Presbyterian church. He will communicate important information to the Directors of the African Colonization Society. He will animate and aid the companions who are already pledged to go with him to Liberia, as soon as the rainy season there shall terminate. Is not this a better employment of his time than to have spent it in Liberia in a state of unavoidable and total inactivity, at the risk of his life, and at an expense to the Board under whose direction and patronage he acts, greater than his return has occasioned. It seems to us there is but one answer that can be given to this question, and that declarative of the wisdom and fidelity manifested in the course which Mr. Pinney has pursued.

### MISSION IN HINDOSTAN.

The narrative given in the Chronicle of the W. F. M. S. of what preceded the religious exercises in the Second Presbyterian Church, and of those exercises till the benediction was pronounced, is so similar to that contained in our last number, that its insertion would be little more than a repetition. The sequel is as follows:—

When the benediction had been pronounced, a portion of the assembly withdrew; but as it had been previously intimated that the missionaries might offer a few additional remarks before they left the church, many remained.

The *Rev. Mr. Lowrie* arose, and spoke of the cheerfulness and pleasure with which he and his associates were about to relinquish the endearments of home and friends, and native land, to enter the distant field, and the desire which they felt not only that they might be remembered in the supplications of Christians, while upon the ocean and in a foreign land, but that a feeling of compassion for the heathen, and efforts to send them the gospel might be greatly increased in the churches of this country.

The *Rev. Mr. Reed*, addressed such, "then in the house of God," as they were about to leave amidst the abundant means of grace here enjoyed, in an unconverted and impenitent state; and it is to be hoped that his pungent and affectionate appeal to that class of persons, will be long remembered and faithfully improved.

The *Rev. Mr. Dwight*, of Massachusetts, then made a few remarks, in which, after stating "that he was the only relative of Mrs. Reed then present, and his gratitude to God that providential circumstances had brought him to Philadelphia at that time, to see her before she left this country," he urged upon all present the cultivation of that spirit with which these missionary brethren and sisters appeared to be actuated.

The *Hon. Walter Lowrie*, (the father of the missionary of that name,) at the earnest request of some of his friends, then addressed a few words to the waiting crowd. He spoke of the strength of those attachments which a father might be supposed to feel towards a dutiful and affectionate son—and an *eldest son;* and especially towards a son whose piety and self-consecration to the missionary work, were in his mind associated with the counsels and prayers of the departed wife—the sainted mother: whose eminent Christian graces and attainments, the occasion seemed so forcibly to recall. But he assured his Christian friends that though he felt, and *felt deeply*, at parting with these children, yet instead of any feeling of reluctance or regret, he could say that he was willing and even anxious that they should go—that if there was any station which he envied, it was that which they were about to assume, and that he could freely part with every child he had, if they were going to leave their native shores on such an errand.

But to give a just summary of these remarks—or an idea of the manner in which they were stated, or the effect which they produced upon those who heard them, were utterly impossible. It is sufficient to say of the meeting, taken as a whole, that the God of missions appeared to have made it a season of unusual and precious enjoyment to many of his people; and one whose effects upon the cause of missions in future time, (it is believed) *will not be lost.*—Though these additional exercises did not end until a late hour, the people seemed unwilling to terminate the services of so delightful an evening.

On Wednesday, at 3 o'clock, P. M., the missionaries took leave of their friends, and proceeded to New Castle, Del.; and at 8 o'clock the next morning, after uniting in prayer, on shore, repaired on board

the Star, Capt. Griffin, then lying in the stream, opposite that place. Parting salutations with such relatives and friends as had accompanied them thus far, were there passed:—the boat returned to the shore; while the stately ship weighed her anchor, spread her canvass, and moved majestically forward down the bay; favoured with a fine breeze, and prosperously commencing her distant voyage. This little band of missionaries bid adieu to their kindred and native land, with a degree of composure and cheerfulness, greater than we were prepared to anticipate in any case of this kind; not the slightest trace of unsubdued emotion, or of painful mental conflict having at any time appeared. The Star is expected to touch at Madeira on her way to Calcutta; and her stay of 10 or 12 days in port, will, (it is thought) not a little relieve her passengers of the fatigues of the voyage. May the supplications of God's people follow this receding band of heralds of salvation to the heathen; and may he "whose way is in the sea, and his path in the deep waters," conduct them in safety to the place of destination, and make them a rich blessing to many ready to perish.

## MORE CALLS FOR MISSIONARIES.

*To the Directors of the Western Foreign Missionary Society.*

*Ephesus, March* 15, 1832.

Rev. and Dear Sirs,

From this site of the most memorable, and most flourishing of the apostolical churches, I long to stir up the great and prosperous region of the West, to the great work of *re-evangelizing* the lands which were first called Christian. The little association which it is my privilege to serve, have marked out a plan of Scriptural Schools, best calculated, as I conceive, for dispelling the darkness that has since been here accumulating for ages. Will not your recently formed society more than execute what, with their limited resources, they can hardly aspire to?

*Smyrna, July 30th.*

You will not wonder that letters lie by me long unfinished, when I inform you that I am the only American, and almost the only Protestant Missionary among the six millions of benighted inhabitants of Asia Minor.

*Smyrna, March* 2, 1833.

Fathers and Brethren,

Shall I commit this scroll to the flames, or fill up the sheet with repeating, perhaps, thoughts already expressed to you, in a communication more than a year ago? I have hesitated which to do, but hope there may be something in the sacred associations of *Ephesus* and *Smyrna*, that may give additional importance to the idea suggested.

I learn but little of what is passing in your western region, but have observed with deep interest the ordination of your two first missionaries; their destination to Africa, and the blighting of your fond and early hopes, in the death of one of those beloved young men. In the absence of information as to what will be the destination of his surviving associate, permit me again respectfully to urge upon you the claims which Asia Minor presents to a Missionary Society.

Since I last wrote, the system of schools which we had in operation have been much curtailed, and there is little reason to expect that an association which had its origin in personal attachments, will be able advantageously to occupy so wide a field. Some of our most active patrons dwell in the region where Brainerd and Sergeant performed their first missionary labours, and we have generous contributions from the place where Mills, and Hall, and Richards, and Nott combined to rekindle the flame of missions in our American churches. Such alms, though limited in extent, together with the prayers, which we doubt not accompany them, will we trust come up in remembrance before God, and draw down blessings upon our poor, imperfect labours.

Straitened, however, as we are for funds, and so wide is the field before us, we would gladly *resign to your Society*. In my letter to the Bible Society, I have spoken of the advantages, obvious indeed, which would accrue to the cause at home, from the *peculiar* reaction of labours in these New Testament lands! In your own case, I think they might amount almost to a pecuniary support of the mission.

Equally great is the encouragement to Missionary and Bible efforts in the countries themselves. The children of some hundred thousand Greeks, if not Armenians, might be easily brought under instruction; presses might be freely conducted, and the gospel preached, indirectly in the schools, and directly and without fear, to all who might be brought by the Holy Spirit to feel their need of a spiritual Christianity, and to ask what they "must do to be saved!" All this, too, in the midst of millions of Mahometans, whose hearts the Lord might open to inquire after the truth. Oh send us then, some of your young men, to aid in bearing the heat and burden of the day, before, worn down with our labours, we sink into the grave! In Smyrna and its immediate vicinity, two could be advantageously employed, and we could find eligible stations for at least half a dozen others at no great distance. Such a step would not inter-

fere with any of the missionaries of the American Board, the nearest of whom is at Constantinople in another quarter of the globe, and hundreds of miles from us.

Strong, too, as are the claims of Africa, in some form or other, upon our land, *in comparison* with this dense and partially civilized mass of human beings around us, I cannot but think that the call for white men to visit her unhealthy clime, might for the present at least, be disregarded.

I have written amidst many interruptious, and with a languid pen. If rightly understood, I trust my remarks will be taken in good part, and not be thought presumptuous, in yours, very sincerely,

JOSIAH BREWER.

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The extracts from the correspondence of the American Bible Society for July, contain the following interesting letters:—

We have great satisfaction in presenting below a letter from the American Missionaries in Ceylon, and also one from the Rev. Mr. Goodell, at Constantinople.

*Jaffna, Ceylon, July* 18, 1832.

REV. AND DEAR SIR,—Having been permitted by a kind Providence to become the almoners of the bounty of the American Bible Society to this people, we would now, in their behalf, return thanks to Almighty God, and through you to the Society, for the liberal grants of Bibles and money with which it has supplied us. We have endeavoured to make the best use of both that was in our power. The English Bibles have been of great use to us in many ways. A few of them we gave away to those who were destitute of the word of God in the town of Jaffna; but the greatest part was disposed of in our seminary at Batticotta, and a few for the preparatory school at Tillipally. As our supply is now nearly exhausted, we should esteem it a very great favour, and it would greatly aid the cause of education in this district, if you could make us a grant of *one hundred* English Bibles. These are now regularly read and recited in the seminary, and we consider it of great importance that every young man, on leaving us, should be furnished with a copy both of the English and Tamul Scriptures.

The first grant of money made to us by the American Bible Society has all been expended in the purchase of Tamul Scriptures at a reduced rate; and we shall now, with as little delay as possible, most thankfully avail ourselves of your recent liberal grant of $600 for the same purpose. We have hitherto received our supplies of Tamul Scriptures principally from Madras. They are very beautifully printed and substantially bound; and on this account are very acceptable to native Christians, and to all who have a desire to possess and read the word of God. They are necessarily expensive on account of the size of the type. The late edition of the Old Testament is bound in four octavo volumes, averaging 652 pages each. The New Testament forms one large or two small octavo volumes. A new edition is now printing at Madras in a much smaller type, which will reduce the size of the book, and of course the expense—an object greatly to be desired, when we consider the vast numbers of people to be supplied, most of whom are too poor to purchase for themselves. We consider it an object of great importance that every member of our church, the teachers of our native free schools, and every member of our seminary should be furnished with an entire copy of the Tamul Scriptures. Most of these have long been connected with Bible associations, and contribute monthly, according to their ability, for this object. The Tamul Bible association at Batticotta contributed last year about $60. This is indeed a small sum in itself; but when we consider the poverty of most of those who contribute, it is large.

Every year a large number of youths leave our native free schools who are able to read the Scriptures. All these should be furnished with at least a part of the word of God. But we are not able to supply them. For the same reason we rarely distribute the Scriptures in larger portions than single Gospels, though in many cases, especially to Roman Catholics, it is very desirable to give the whole Bible.

We make great use of the Gospels, and other small portions of the word of God, in our native free schools, as a reading book, and especially in our Sabbath schools, when the children are assembled in classes at our stations. Beside the Sabbath, they are regularly assembled one other day in each week for the same purpose. The school-masters also at the same time read both the Old and New Testaments, accompanied with suitable explanations and exhortations. In this way, as we have every reason to believe, we are making a profitable use of the Scriptures received through the bounty of your Society. Many of the school-masters are already members of our church; some others are considered as candidates, and almost all of them profess to be convinced of the truth of Chistianity. A large number of children are also daily taught to understand distinctly the first principles of the Bible. Many of them thus learn to despise the idolatry of their countrymen;

and a few, we hope, have received saving benefit from the opportunities they have enjoyed. By the blessing of God upon the seed of divine truth thus sown in their hearts, a glorious harvest of souls will, we trust, ere long be gathered into the garner of the Lord. Indeed we have already in some degree begun to reap the harvest. Two hundred and twenty-seven have been gathered into the church of Christ since we commenced our mission in this district. This number is indeed small; but it is to be considered that we receive none into the church who do not give credible evidence of having been born of the Spirit. Large numbers would willingly be baptized, in the hope of receiving some temporal advantage; but these are not such converts as we are willing to receive. Thus while we lament that there are so few members of our church, we rejoice that there are so many over most of whom we may rejoice to believe that they are indeed the children of God. We rejoice also that the American Bible Society has been the honoured instrument of assisting in this great and glorious cause, and thus laying the foundation for raising the temple of the Lord in this land. We rejoice also to hear of its enlightened zeal and encouraging success in our own country in supplying every family with a Bible. May the Society be strong in the Lord God of Hosts, and go on and prosper, until not only the families in our own country, but all in every remote corner of this fallen world, shall hear in their own language the wonderful works of God!

We send you herewith a copy of the last annual report of the Jaffna Branch Bible Society, which gives a concise view of what it has been enabled to accomplish during the first ten years of its existence.

As we have a constantly increasing demand for the Scriptures, any sums that you feel able to grant us from time to time, will be most thankfully received and faithfully applied to the purchase of the Scriptures for this destitute people.

We remain, Rev. and dear Sir,
Very sincerely and affectionately
Yours,

B. C. Meigs,
D. Poor,
M. Winslow,
L. Spaulding,
H. Woodward,
J. Scudder.

—

*Orta Key, Constantinople, Feb.* 21, 1833.

My Dear Brother—I wrote you the 22d ult. in answer to yours of Oct the 23d, 1832. We rejoice greatly that the American Bible Society is growing up like a great tree in the midst of the earth; and we hope that "the fruit thereof will be much," and that "the leaves will be for the healing of the nations." The Bible is the best gift which it is in the power of man to impart to his fellow-man. The Pagan of the wilderness, and the more civilized but not less benighted heathen, need its light to guide their feet into the way of peace. These fallen, degraded churches can never be restored without its life-giving power. Nor can these distracted countries ever be calmed and quieted without its holy influence. And how much the numerous, oppressed, and afflicted ones around us need its heavenly consolations, no tongue can tell, and no one but an eye-witness can adequately conceive.

Let me tell you what I saw in Constantinople only a few mornings since. Mr. Dwight and myself, having slept in the city, were returning at an early hour, and on arriving at one of the gates of Constantinople, we saw an Armenian hanging by the neck, with a large paper attached to his breast, on which his accusation was written. To some of these, who stood by, gazing in mournful silence upon the face of their neighbour, relative, son, father, husband, &c. I put the question, "What has he done?" They dared only answer by shaking their heads! We passed on to another gate, and found another Armenian hanging in the same way, with the accusation on his breast suspended from his nose, a hole having been bored through it for the purpose. Four other Armenians and one Greek were at the same time hanging in the same way before other gates of the city. And what had these seven men done?

It was the great feast of Ramazan, when the Turks for a whole month eat nothing during the day, and spend much of the night in feasting and in public display. We ourselves went out the evening previous to witness their illuminations; and these unfortunate men were probably abroad on the same account. It is said, that, passing by a confectioner's, they called to purchase a few paras' (perhaps three or four cents) worth of sweet-meats, and complained of his not giving them good weight; that he being in ill humour, as is usual with the Turks during the fast, struck one or more of them; that they took hold of his arm to prevent his doing them any injury, upon which he called out to some soldiers then passing, and had them conveyed to the Seraskier Pasha, who forthwith ordered them to be executed. One of them was a young man, who was soon to be married. He had two thousand piastres in his pocket at the time; but all the money which any of them had about them, as well as their clothes, (excepting their shirt and drawers) were taken, as is always the case, by the executioner. Their friends, some of whom were respectable, knew nothing of the

matter till they saw them early the next morning in the situation I have described.

Now it is painfully affecting to think that these poor men, though Christians in name, probably never read a chapter in the Bible during their whole life, or knew any thing of its blessed consolations in the unexpected awful moment of execution. The good people of America cannot interfere in the political state of their suffering brethren here; but there is one thing they can do, which is infinitely preferable to such interference, even were this possible —they can give them the Gospel of the Lord Jesus Christ—that precious remedy for the wants, oppressions, and woes of the human family. Yes, after all, brother, we have in our hands the only medicine that can cure; the only balm that can soothe their anguish and relieve their pain; the only means that can raise them to life, light, happiness, and heaven. And saith the Scripture, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!"

That you may be under the direction of the great Head of the Church, and may adopt those measures, and ever do those things which are pleasing to him, is the prayer of your brother in the work of the Lord. W. Goodell.

## HAPPY CHANGE IN THE STATE OF THE ARMY IN INDIA, IN A LETTER FROM AN OFFICER.

*To the Editor of the Evangelical Magazine.*

*Charmouth, March*, 15, 1833.

Sir,—The friends of missions, who have read the "Missionary Chronicle" for last month, must have been highly gratified by the interesting details therein given by our missionary brethren, of the success with which it has pleased God to crown their labours among the natives of Hindostan. The following account of a pleasing and remarkable work of God among the European officers of a regiment in the presidency of ———, is given in a letter I received, about three months since, from a much esteemed young friend, suppressing only such parts of his letter as are of a purely domestic nature, and, from feelings of delicacy, the names of persons and places. Several friends, to whom I have read the letter, thinking it ought to be published, I send it to you for that purpose (and should have done so before, but long continued illness prevented), persuaded that it will be read with great pleasure and thankfulness by your numerous readers.

Yours, truly,

B. Jeanes.

My Dear Mr. Jeanes,

* * * * *

I am now (by the grace of God) about to give you a few particulars relating to myself, which I am perfectly sure you will be delighted to receive.

What I have to write about, is the mercy and grace of God evidently shown to me and *seven* other officers of my regiment, in graciously leading us to *turn* towards Him. It is really *wonderful* and *perfectly miraculous* to see how the *holy* and *compassionate* Saviour God has dealt with us.

Only fifteen months ago there was not a single religious character in the regiment. The work began in the souls of two cadets, who were attached to us; and almost immediately afterwards two of our own officers joined them; then, by means of conversation (at least apparently) with these persons, myself and another officer began to inquire after God; after which our ——— joined us, with a ——— and a ———, all religious (evangelical); and by his influence and explanations of the scriptures, three others are in a fair way of conversion, and we have every prospect of its still spreading. Surely this is great cause for thanksgiving and praise; for I suppose that a case parallel to this was almost never heard of before. We are situated in an out of the way place, called ———; only our own regiment, consisting in all of fifteen officers, and three ladies, of which number ten officers and two ladies are seeking the narrow and strait gate of salvation, and all, I sincerely believe, running in the right way, that is, according to the gospel; for we profess to be of no particular sect, but are humbly and diligently striving for a saving knowledge and apprehension of those blessed truths contained in the testament of Jesus Christ our Lord and Saviour. May your prayers, and the prayers of all true followers of Christ, unite with mine, and those of this little flock, for the extension of his kingdom in the world! I am sure you will be gratified to hear, that in this army the word of God is taking most powerful effect: ten years ago it would have been a matter of great difficulty to have found fifty real Christians; but now I believe there is not a single regiment which has not one or two officers at least, and there are many with five and six, but I think in no *one* regiment are there so many as in this, *which are the growth of a single year.* We may truly say with Jacob—"Surely the Lord is in this place, and we knew it not," Gen. xxviii. 16—Such a blessed change has taken place that I sometimes fear it is too good to last; but we must

trust in God, that He will finish the good work which He has commenced in our souls. Six months ago our mess-room, *every day*, was the scene of the most blasphemous and boisterous mirth (improperly so called), and our meeting together in that place was always the signal to commence a course of most horrible folly, in cursing and swearing, quarrelling, and scandalizing; but now it is the most direct opposite: we still meet, but in calmness and brotherly love; swearing and all gross and filthy language, are uniformly discouraged; no more quarrelling, scandal, or loud mirth; but we act and think more like rational beings; and all this has not been accomplished by the strong hand of authority, but by the infinite power of the Spirit of God; for those who are still unconverted, finding none to laugh or join in with their jests and jokes, are constrained to let their powers of exciting risibility remain dormant. Our sabbaths, which before were profaned and slighted, insomuch that, with shame I confess to you, I have often forgotten the day altogether, until put in remembrance of it by *not having to go to parade*—a horrible state of things. But since our ——— joined us, we have always attended divine worship twice every Sunday in the mess-room, the scene of our former *depravity*. Perhaps you will think, by my giving you an account of our external circumstances only, that we are enjoying the forms without the power of godliness; but I hope I can truly answer you here, for we do not attend the service for the sake of the name, or for being seen, because there is no one to see us except God and ourselves; and, for my part, I go there in all humility to *hear* and *profit* by it; for I think I have learnt to set a just value upon time, seeing that we do not know how small a quantity we may be allowed to prepare for eternity. I have also learnt another great truth, viz. that the Bible possesses the power of laying bare the inmost thoughts of my heart—such things as I thought no man possibly could know, and such things as I did not dream of, all lying coiled up, and still trying to hide away from the all-penetrating Spirit; but which forcibly drags them out, exposing to my view a confused mass of hideous deformity and ugliness, most completely out of the power of the natural man to discover. The more I read of the Bible, so much more am I satisfied of its truth, for *no man* possibly could have written such things as are contained in it without having experienced them, especially the different epistles; those of the Romans and Hebrews, I think, are the most splendid pieces of argument and delineation that were ever composed.

Condole with me for the loss of my *dear mother*. * * * * Poor ——— too is lost to us:—indeed, the hand of the Lord has been heavy on me and mine; but let me thank and praise Him who, in His infinite mercy, has spared me, and given me time to repent and amend my ways. Oh! I shudder even to think, how often and near I have been to that eternity of torment to which I should have most certainly passed, had not the Almighty arm of God sustained me, and finally led me to turn towards Him. May His love and mercy light upon *you and all your house* for everlasting! Amen.

Yours, most affectionately,

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*Dated* * *
*August* 16, 1832.

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### ON THE OBSERVANCE OF THE SABBATH IN INDIA.

In the interesting Memoir of the Rev. Mr. Brown, one of the pious chaplains at Calcutta, and an intimate friend of Martyn, it is remarked that, when he arrived in India, there was scarcely any thing which outwardly distinguished the Sabbath from any other day of the week, except that the Union Jack was to be seen flying at the flag-staff of Fort William. Business of every description, and all public works, went on, in general, as usual. Indeed, of our countrymen who then sojourned in India, with but very few exceptions, it may truly be said that they regarded not the Sabbaths of the Lord. Happily, however, matters in this respect are now greatly changed for the better, and India contains not a few who can say, "I was glad when they said to me, Let us go into the house of the Lord. How amiable are thy tabernacles, O Lord of hosts! a day in thy courts is better than a thousand." But, notwithstanding this decided and very gratifying change, there is still much room for improvement. When the writer touched at Madras, in 1820, the Scotch kirk there was then being erected, and, to his utter astonishment, he found the work going on during the Sabbath as on any other day of the week. What will the good people north of the Tweed think of this? If such an occurrence had taken place in the land of Knox and the martyred Covenanters, many of them, I believe, would have considered it enough to have brought down the judgments of heaven on the whole country. When such things as this were commonly done throughout the east, it cannot be a matter of surprise that it was a common remark among the natives that "the Sahub log," the name by which they designate all Europeans, "did not seem to have any God at all, for all days were to them alike." Surely, though no law can be made to prevent the na-

tives from prosecuting their own labours on this holy day, yet the Government should set them a better example. In the discussions which may ensue on the renewal of the East India Company's charter, this subject may probably not be unworthy of some attention from the Christian public. T. M. A.

As missions to Western Africa are now peculiarly interesting to most of our readers, and as a number of them do not take the Missionary Herald, we republish from that periodical for July, the following paper, containing important information relative to Western Africa.*

WESTERN AFRICA, CONSIDERED AS A FIELD FOR AMERICAN MISSIONS.

The states and kingdoms which are embraced in the preceding map, and the central kingdoms of Africa further north and east, are sure to be regarded with permanent and increasing interest by the people of the United States. The coasts will progressively be occupied by colonies, sent forth from among our free and freed coloured population; and the nations of the interior will become the theatres of missionary labours and triumphs.

The country represented on the map, is about 1500 miles from east to west, and about 400 miles from south to north. The coast westward of Cape Palmas is called the Windward coast, and that on the east the Leeward coast. The reason for this distinction is found in the usual course of the wind, which is from the north-west. First on the Windward coast is the flourishing colony of Liberia, extending more than 200 miles along the shore, and 20 or 30 miles into the interior, including the Veys, Deys, and Bassas, native tribes. The Kroomen, another native tribe, reside on the limits of the colony, but are not under its jurisdiction. A part of this coast, nearest Cape Palmas, is called the Grain coast, on account of the Malagette pepper for which it is noted. East of Cape Palmas the ivory coast extends some distance; then the Gold coast for 180 miles; and beyond the river Volta is the Slave coast. Cape-coast Castle, belonging to the British government, is on the Gold coast; and it was not far from this castle that Sir Charles M'Carthy and nearly 1000 British soldiers were cut to pieces in 1824, by a numerous army of Ashantees. The distance from the castle to Sierra Leone is about 1000 miles. With a few exceptions the whole coast is low. A dense forest extends along the inner border of the colony of Liberia. The Niger, rising in the Kong mountains, not very far distant from Monrovia, after an immense sweep through luxuriant countries pours its floods into the ocean, east (and perhaps west also) of Cape Formosa. The river Volta, between the kingdoms of Dahomey and Ashantee, probably rises in the same mountains. The Windward coast has several navigable rivers within 300 miles of Cape Palmas. A ridge of mountains stretches through the interior, at various distances from the coast. In Yarriba, where the mountains were crossed by Capt. Clapperton, they were not more than 2500 feet high. East of the Niger the ridge rises to a loftier height, and is supposed to extend far into the interior, and to constitute the "Mountains of the Moon." The Cameroon mountains, opposite Fernando Po, are said to be 13,000 feet high. Not far from the Gold coast, there are mountains composed of granite, gneiss, and quartz. Scientific men are of opinion, that a great table-land extends from the ridge of mountains in the interior just mentioned, to the Cape of Good Hope. Why should not these mountainous regions be suited to the constitutions of northern missionaries? In champaign countries, the most temperate parts of the torrid zone are under the equator and five or six degrees each side, because there the sun is obscured by clouds through the year. Meredith thinks the Gold coast has the advantage of the West Indies in its soil, climate, and seasons. The climate at the mouth or mouths of the Niger, is supposed to be very insalubrious. The rainy season in Western Africa begins about the first of June, and continues till October or November. Europeans and Americans are subject to malignant fevers, if much exposed to the weather in the rainy season.

The whole country is doubtless one of the most fertile in the world. All the tropical fruits grow in wildness and profusion. Coffee of an excellent quality grows spontaneously. Rice of superior excellence is the common food of the natives; and the soil is adapted to indigo and cotton, to wheat, barley, and Indian corn.

The population of the countries bordering on the Niger, has been estimated at 25,000,000; and the Niger and Tshadda bear the same relation to the countries they water, that the Mississippi and Missouri do to the vast and fertile regions of our western states and territories. They may be, they will be, ascended by steamboats, and probably with little risk of life.

* A map accompanied this paper in the Herald.

What a surprising influence would be exerted by a few cargoes of European or American goods, transported, vessel and all, as by magic, into the heart of Africa! Doubtless the commercial habits of Central Africa are destined to experience a speedy change; and Christian enterprise, though at present less wakeful, less energetic, less daring than that of commerce, will not be backward to pour the blessings of the gospel into the new channels of trade.

The sea coast is occupied by small tribes, or states, with various forms of government, but generally aristocratical. The Vey tribe, within the bounds of Liberia, consists of 12,000 or 15,000 people; the Dey tribe of 6000 or 8000; and the Bassa tribes of about 125,000. The Kroomen come next in order. Though owning but a small country, they are the labourers, sailors, pilots, factors, and interpreters, for almost the whole coast. But little is yet known of the country immediately behind Liberia. The following statements were made by Mr. Ashmun concerning it, in the year 1827.

An excursion of one of our people into the interior, to the distance of about 140 miles, has led to a discovery of the populousness and comparative civilization of this district of Africa, never, till within a few months, even conjectured by myself. We are situated within fifty leagues of a country, in which a highly improved agriculture prevails—where the horse is a common domestic animal—where extensive tracts of land are cleared and enclosed—where every article absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill and industry of the inhabitants—where the Arabic is used as a written language, in the ordinary commerce of life—where regular and abundant markets and fairs are kept—and where a degree of intelligence, and practical refinement, distinguish the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.

The Ashantees are a powerful nation, able on a short notice to bring an army of 15,000 warriors into the field. Mr. Bowdich, who visited Ashantee in 1817, supposes, from the similarity of customs, that the higher classes in that country are descended from the eastern Abyssinians. Coomassie, their capital, is four miles in circumference, built in a style superior to any of the maritime towns, and the houses, though low and constructed wholly of wood, are profusely covered with sculpture and ornament. The Ashantees are described as a noble race of Africans. Some of the states on the Gold coast are subject to them.

Dahomey was the first of the greater states penetrated by Europeans. Mr. Norris went there as long ago as 1772. It was then powerful. Abomey, the capital, is about 150 miles inland, and the approach to it from the coast is by a gentle ascent through a fine country. Mr. Norris describes the king as an object of blind and idolatrous veneration. Whidah, on the Slave coast, has long been subject to his authority.

Another kingdom in the interior is called Yarriba. It borders on the Niger. Its capital is Katunga. North of Yarriba is Borgoo, an extensive country containing eight states. Niki, the most powerful of these states, is said to have not less than 70 considerable and important towns dependent upon it, all of which have several smaller towns and villages under their control.

Westward are the Soolimanas and Soosoos, communities which, on account of their situation, may receive the means of their moral illumination more conveniently, perhaps, from Sierra Leone, than from any other quarter. Soolima is about 200 miles from Sierra Leone. Major Laing's account of his visit to this country in 1822, is deeply interesting, and renders it probable that no part of Africa affords a better field for missionary labours. A review of his travels in the Timmanee, Kooranko, and Soolima countries, may be found in the African Repository for March, April, and May, 1831.

The map delineates the coast of *Guinea;* and this name will remind the reader that here, for ages past, violence and wrong have exerted their utmost power. Even now the slave trade rages on all the shore, except the small portions which are protected by American and English colonies: it rages, too, through all the vast interior. In considering the *social* state of the people, it is a gloomy picture we contemplate. We must make a distinction between the original inhabitants of the country, and the foreign races from Arabia and other parts of Asia. The latter are firmly established in the ancient seats of civilization on the north. The Copts, Brebes, Tibboos, and Tuaricks, are remnants of native tribes, and are either sunk in degradation, or wander in dark recesses of mountains, or over desert plains. The native and foreign races mix on the banks of the Niger and Tshadda, above the junction of the two rivers. The Negro is more mild, hospitable, and liberal, than the Moor. The latter has been guilty of most of the atrocities committed against European travellers. The negro character is distinguished by peculiar warmth of the social affections, and by the strength of kindred ties. He possesses strong local attachments—to home, and country. Such, however, is the state of society, that it is a perilous life he leads; but this

developes feeling, thought, a fluent and natural oratory, and shrewdness. The passion for poetry is very general.

Such are the notions of a future state, that it is thought necessary, in Ashantee, Dahomey, Yarriba, and other interior nations, for a deceased monarch to be attended by a large retinue of wives, courtiers, and slaves. Hence the most bloody massacres on such occasions. With this exception, the people of those nations are more amiable, more dignified and polished in their manners, and more moral, than the tribes on the coast.

Except the Ethiopick language, and some unknown characters inscribed by the Tuaricks on their rocks, there is nothing like writing among all the aboriginal tribes of Africa—not even a hieroglyphic, or a symbol. Christian missionaries have introduced writing in South Africa, and among the nations back of Sierra Leone. The Moors have introduced writing into Central Africa; but it is used chiefly as a tool of the magic art, for manufacturing charms and fetiches. The charms are written in Arabic. The Koran is used as a charm. Only a few of the great sheiks and doctors can read it.

The Mohammedan converts of Central Africa are more bigoted in respect to dogmas, than their brethren of Tripoli; but they are more lax in practice. This religion abolishes human sacrifices; in other respects it increases the evils of Africa. By means of Mandingo missionaries, it is making progress in the neighbourhood of Sierra Leone and Liberia; and the Felatahs are propagating it, chiefly by violent means, on the banks of the Niger. It has not yet made great progress in Yarriba, but is gaining ground. The following paragraphs are extracted from the Landers' journal of their voyage down the Niger in 1830. The first was written at a village between Rabba and Egga.

"We found several Felatah mallams on the island, who have been sent by the chief of Rabba for the purpose of instructing the natives in the Mohammedan faith. The island is inhabited by Nouffie fishermen, a harmless, inoffensive race of men, who only a few weeks ago were obliged to abjure their Pagan deities for the Koran, whether against their inclination or otherwise. This is another of the effects of the Felatahs spreading their conquests over the country. Wherever they become masters, the Mohammedan religion follows. In consequence of Ederesa having relinquished his authority in favour of Mallam Dendo, his subjects have become Mohammedans, and this faith will no doubt shortly spread through Yarriba."—Vol. ii. p. 99.

Again, at Egga:—

"The children of the more respectable inhabitants of Egga are placed at a very early age under the tuition of our friendly host the schoolmaster, who teaches them a few Mohammedan prayers; all, indeed, with which he himself may be acquainted in the Arabic tongue. In this consists the whole of their education. The boys are diligent in their exercises, and arise every morning between midnight and sunrise, and are studiously employed by lamplight in copying their prayers, after which they read them to the master one after another, beginning with the eldest. This is repeated in a shrill, bawling tone, so loud as to be heard at the distance of half a mile at least, which is believed to be a criterion of excellence by the parents; and he who has the strongest lungs and clearest voice is of course considered as the best scholar, and caressed accordingly. The Mohammedans, though excessively vain of their attainments, and proud of their learning and intellectual superiority over their companions, are nevertheless conscious of the vast pre-eminence of white men over themselves, for they have heard many marvellous stories of Europeans, and their fame has been proclaimed with a trumpet-voice among all people and nations of the interior, insomuch that they are placed on an equality with supernatural beings."—p. 132.

Egga was governed by a Mohammedan. The Felatah interest was said not to extend below that place. Yet a Mohammedan schoolmaster was found instructing the youth of Kacunda, a town still farther down, and another at Damuggoo, some distance below the Tshadda; and nothing but zealous and persevering Christian missions can check its progress southward.

The African *pagan*, Mr. Ashmun says, is without any fixed and definite idea of God—a prey to dark, bewildering, grovelling superstitions. At present, the Pagans are the most easy of access, and doubtless by far the most easily wrought upon by the principles of the gospel. Wherever we go in Western Africa, our efforts should be specially directed towards them; for their superstitions have waxen old, and are ready to vanish away.

The American colony of Liberia, which now contains about 3000 emigrants, is of immense value and importance, in relation to American missions in Western Africa. Till commerce forces her way up the Niger, it is doubtful whether a mission could be properly sustained at Boosa. It is more probable that a post could be occupied among the Ashantees, through the medium of Cape-coast Castle; and quite as probable, that the most advantageous locations would be found still nearer Monrovia. But, upon the elevated regions of the interior our eyes must be intently fixed, and we must ascend and plant the

standard of the gospel upon them, as soon as Providence shall afford us an opportunity.

A mission was sent to the tribes of Liberia, some years since, from Basle in Switzerland; but the climate proved so fatal to the missionaries, that the mission has been relinquished. Our Baptist brethren, and more recently our Methodist brethren, have sent missionaries to the colony: and lately the Western Foreign Missionary Society has sent out a promising missionary. The American Board of Commissioners for Foreign Missions resolved upon sending a mission to Western Africa, several years ago. The want of missionaries, who were disposed to spend their lives in that part of the world, and who at the same time were endowed with constitutions and habits adapted to the climate, has prevented the establishment of the mission hitherto. But now, through the favour of divine Providence, two young men, born and educated in the south, and ardently desirous of publishing the gospel in the countries which have been described in this Paper, have been engaged by the Board for this purpose, and are expecting to embark in the autumn. Should the King of Zion crown this enterprise with his favour, the mission will be extended as fast as the suitable instruments are obtained. The pious *colonists* should be employed as far as possible in publishing the gospel in Africa. Some of them may become schoolmasters, some printers, some distributors of tracts and books, and some preachers. Missionaries from our own country, to take the lead in this great enterprise, ought not to be wanting—especially men inured to the climate of our southern States. We owe an immense debt to Africa, and nothing short of the blessings of the gospel will pay it. May Africa, and the missions which have gone and are going to bless her shores, be remembered in the daily prayers of all the churches.

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# View of Publick Affairs.

## EUROPE.

Advices have been received from Europe, (Liverpool) to the 25th of June; from London of the 24th, and from Paris of the 19th. We shall chronicle the occurrences most worthy of notice.

Britain.—The most recent intelligence left the British parliament engaged in discussions of much interest on several points in the great system of contemplated reform. The most important of these are—West India Slavery, Church reform in Ireland, and the East India Company. We can give little more than the result of the discussion on each of these topics, at the date of the last accounts.

After much debate, and the proposing and modifying of several plans, relative to the emancipation of the slaves in the British West India islands, the following resolutions were adopted in the Commons' House of parliament, by a very large majority:—

"That immediate and effectual measures be taken for the entire abolition of slavery throughout the colonies, under such provisions for regulating the condition of the negroes as may combine their welfare with the interests of the proprietors. 2. That it is expedient that all children born after the passing of any act, or who shall be under the age of six years at the time of the passing any act of parliament for this purpose, be declared free, subject, nevertheless, to such temporary restrictions as may be deemed necessary for their support and maintenance. 3. That all persons now slaves shall be registered as apprenticed labourers, and acquire thereby all rights and privileges of freemen, subject to the restriction of labouring under conditions and for a time to be fixed by parliament, for their present owners. 4. That towards the compensation of the proprietors, his Majesty is enabled to grant to them a sum not exceeding £20,000,000 sterling, to be appropriated as parliament shall direct. 5. That his Majesty be enabled to defray any such expense as he may incur in establishing an efficient stipendiary magistracy in the colonies, and in aiding the local legislatures in providing upon liberal and comprehensive principles for the religious and moral education of the negro population to be emancipated."

The foregoing resolutions have been sent up to the House of Lords for their concurrence. In what manner they will be there disposed of is not yet known. It is stated, however, that those who are personally interested in the emancipation of the slaves, have signified their satisfaction with the plan and terms proposed in the resolutions adopted by the Commons. They perceive that the cry for complete and immediate emancipation is so loud and general in Britain, that it cannot longer be resisted, even if the government wished for delay; and they are willing to take the indemnity offered, rather than hazard every thing by contending for more advantageous terms. Gloomy prognostics, however, are uttered by some, who anticipate nothing but mis-

chief and misery to the slaves and to their owners, as well as loss and injury to the nation at large, from the plan proposed.

The Church reform in Ireland is intended to remove the oppositiou manifested to the payment of tythes—the chief exciting cause of the commotions, assassinations, and riots which have for a considerable time past so lamentably prevailed in that unhappy country. Having determined on the abolition of the tythe system, the ministry had to provide in some way for the indemnification of the clergy, at least to a certain amount, for the loss of the tythes. The plan proposed was, to sell the leases of property belonging to the Church, and to create a fund from these sales, out of which it was calculated that the whole amount of the value of tythes might be paid, and leave a surplus of three millions sterling, to be applied to the general purposes of the government. Such was the plan of the ministry. But in discussing the subject in the Commons, that which is denominated *the conservative party*—the party for preserving old institutions as much as possible—insisted that the whole avails of the Church or Bishops' leases, being in fact Church property, ought, on every principle of equity, to be secured to the Church, without any diminution. This was earnestly resisted by the friends of *thorough reform*, and also at first by the ministerial party. But in the course of the debate it came to be well understood, that if the entire avails of the leases were not secured to the Church, the whole Bill would certainly be negatived in the House of Lords, where the Bishops have a vote, which would doubtless be given against any alienation of Church property. This induced Lord Althorp and the ministerial party to consent to strike out that section of the Bill, in which the surplus of the product of the leases, after paying the value of the tythes, should accrue to the government; and thus modified the Bill passed by a large majority. The minority, however, were greatly dissatisfied. Mr. O'Connell gave notice, that at the earliest day possible of the next session, he would introduce a motion to abolish the act which unites Ireland to England, and restore to the former a separate legislature: and another member gave notice of an intended motion for an act to exclude Bishops altogether from the House of Lords. It is thought by many that the Bill in question, modified as it is, will be negatived by the Lords; and that this will cause the resignation of the present ministry, and bring the nation to a most fearful crisis.

In relation to the affairs of the East India Company, it appears that in the House of Commons, on the 13th of June, Mr. C. Grant, in a speech of great length, laid before the House the propositions of Government for regulating the affairs of the East India Company, to the effect that the trade to China should be thrown open; and that it is expedient the Government of India should remain in the hands of the Company, subject to regulations to be prescribed by parliament. The propositions are, 1st. To separate the union which at present exists between the trading character and the sovereign character of the East India Company. 2. To abolish altogether the Company as a trading company, and to throw the trade entirely open to general competition; but, 3. To allow the Company to exercise its present authority in India for twenty years. 4. To legalize the holding of lands by Europeans in the East Indies. 5. To allow the natives of India, notwithstanding their colour, birth, or religion, to be equally eligible to all offices as Europeans.

These propositions were adopted by the Commons, and sent to the House of Lords for concurrence. What will be done with them in that House is yet to be seen.

Earl Grey and the ministerial party were left in a minority in the House of Lords, on a motion of the Duke of Wellington to present a dutiful address to his Majesty, beseeching him to cause the neutrality of England to be more carefully preserved, in the existing conflict in Portugal between the contending parties for the crown of that kingdom. This address was carried against the ministry, and presented to his Majesty, who returned a very laconic answer, purporting, that before he received the address, he had done in that concern all that was necessary or proper. On this question, it appears that a number of the Bishops voted with the Duke of Wellington against the ministry; and the London Times says: "We have reason to attach credit to the statement contained in the following paragraph from Friday night's Sun:"

"It is said that his Majesty as the Head of the Church, has addressed a strong letter of remonstrance, through the Archbishop of Canterbury, to the Bench of Bishops, and especially to the six or seven who distinguished themselves by their vote on the Portuguese question, relative to their conduct under the present critical circumstances of the nation, expressing his surprise that they should expose themselves to the imputations of acting from selfish and worldly motives,—sacrificing all claim to the respect of the religious community, and exposing the Church to the danger of losing its influence, by their being ultimately driven by the power of public opinion from their seats in parliament, if their votes, as spiritual peers, were not regulated by more discretion and attention to the signs of the times!"

This is another proof, adds the Times, of the firmness and sincerity with which the King supports his ministers.

On the 18th of June, a motion was made in the House of Commons, by a Mr. Fryer, for leave to bring in a Bill to repeal the Corn Laws. After a short discussion, the motion was rejected by a majority of 25. An arrangement has been made between the post offices of London and Paris for the transmission of a daily mail.

France.—It appears that the French Chamber of Deputies has delayed till another session the discussion on the treaty with this country, and consequently that it has not made the appropriation required to enable the government to fulfil its engagements.—Letters of 19th June from Paris, say, that the present session was expected to close in four or five days—The Ministers of Louis Philippe have expressed their determination to retain possession of Algiers, although the Bourbon government which acquired it, declared to the then British administration, that their expedition was directed by no views of conquest. A letter from Toulon mentions that the block-houses erected by the French at Algiers, to keep up their communications, were attacked by a strong party of Bedouin Arabs on the 4th instant, but the assailants were repulsed with considerable loss—The Duchess de Berri has been released from her imprisonment at Blaye, and embarked on board a frigate to be taken to Palermo, and there delivered over to her friends.

The French paper called the Tribune, gives the particulars of an interview between the ex-king of France and M. Chateaubriand, respecting the reception of the Duchess by the Royal Family of France. Charles X., it is said, told M. Chateaubriand that he should forgive the "weaknesses" of the Duchess, but that she could not be received without her husband. The session of the French Chamber of Deputies was drawing to a speedy close. A paragraphist predicts that the session will terminate with another sitting. In the session of the Chamber on the 10th, General La Fayette took occasion to complain of the continuance of the *slave trade*, even under the protection of the tricolour flag. The Minister of the Marine replied, that since 1830, not a single instance had existed of the French flag having covered the slave trade; but Spanish and Portuguese vessels engaged in the slave trade, had disguised themselves under French colours, in order to avail themselves of the exemption enjoyed by French vessels from the search of English men of war; but this would not again occur, as with the express object of putting an end to the slave trade, a new convention had been made between France and England, for the mutual right of search in certain seas.

The Duke of Orleans, the eldest son of Louis Philip, has made a visit to England; and has returned greatly pleased with what he has seen, and with the treatment he received. A number of minor disturbances have lately taken place in several parts of France, particularly in the South, but nothing to threaten the general tranquillity of the country.

Spain.—It was expected that a great many protests would be made, and among others by the Bishops, at the meeting of the Cortes on the 20th of June, against the acknowledgment of the daughter of Ferdinand, as heiress presumptive to the crown of Spain. Despatches had been received at Paris, announcing that the King of Spain has refused to acknowledge Donna Maria as the Queen of Portugal, although the Cabinets of Paris and London had put this condition to their consent to the abolition of the Salique Law, and to their acknowledgment of the princess of Asturias, as heiress to the throne of Spain. In consequence of which, the envoys of France and England would protest against the holding of the Cortes, and against the violation of the rights of those which it would consecrate.

Portugal.—Nothing decisive has yet taken place in the war between Don Pedro and his brother. Some succours and supplies from England have lately arrived at Oporto; and another English captain has taken the command of Don Pedro's fleet, in place of Sartorius, resigned. A general action between the contending armies had been a good while expected, but was still delayed—The Cholera is prevalent at Lisbon, and in some other parts of the kingdom.

Greece.—It appears that a considerable emigration is soon to take place from Smyrna, with a view to settle a Greek colony at the Isthmus of Corinth, which is to be called New Smyrna. Athens, it is said, is likely to become the capital of Greece, as it was in ancient times—King Otho contemplates making it the residence of his court, and the location of the legislative body.

Holland and Belgium.—The recall of the Dutch Ambassador, Dedel, from the British Court is explained away, by saying, that he permissively went for a short time, to return with increased powers.

The legislative session of the Belgic Chambers was opened on the 7th June, by King Leopold in person. His Majesty's speech shows as though the definite and peaceful settlement of the dispute with Holland was looked upon as certain.

The Industrie of Liege has the following article:

"We learn from Maestricht, that orders had just arrived (on the 7th) from the

Hague, prohibiting the importation of all goods or produce of Belgian origin from being imported into Holland, either by land or water.

PRUSSIA.—The King of Prussia, with a view to prevent the spreading of *liberalism* in his dominions, has interdicted the sending of any Prussian youth to the German Universities, or the reception of German professors or students into the Universities of Prussia.

GERMANY.—Discontents of a serious aspect exist in nearly all the small states of the German empire; and the authorities which yet sway the Diet, have great difficulty to prevent open insurrection. We believe the evil cannot much longer be prevented, unless the popular demand for more liberty shall be met with respect—and at least a degree of concession.

RUSSIA seems to be occupied with maintaining the ascendency she has obtained over the Turks and their Sultan—watching, no doubt, for an opportunity to increase that ascendency, and to add Turkey in Europe, or a large part of it, to her already enormous territory.

TURKEY.—The statement which we gave last month appears to be confirmed, that peace is formally settled between the Sultan Mahmoud and his rebellious Egyptian Pacha, on the terms we have specified; and by which the Pacha, it is believed, becomes a more powerful despot than his nominal lord and master.

## ASIA.

TURKEY and PERSIA.—To cement the friendly relations between these two governments, the Schah of Iran has sent to Constantinople an envoy, Zeynel Abidin Khan; who, on an invitation, has presented his credentials to the Porte, and has transmitted a communication from his sovereign to the Grand Vizier.

*Dreadful conspiracy in the East Indies. Extract of a letter, written by a soldier of the sixty-second regiment, dated Bangalore, November* 5, 1832. "In reply to your kind and welcome letter, dated June 24th, and received on the 29th October, a memorable day, which I have cause ever to remember, for God, in his infinite mercy, has spared me, and all other male Europeans in Bangalore, from the most inhuman massacre that ever was invented by man. On the night of the 29th October, the conspiracy was formed as follows:—500 men were to be admitted into the Fort Gate at Bangalore, in the rear of the General's quarters; the serjeant of the guard belonged to the 9th regiment of Native Infantry, was exchanged from the barrack guard by the Serjeant-Major, for that purpose; the second Sergeant-Major was to command the 500 men, and proceed to the fort by 12 at night, and the proper patrole, or watch word, was Bellary, but the Sergeant gave Tippo Saib to his guard, being the word for the conspirators to enter by. Their first attack was to kill General Hawker, next the sentry of our regiment (62d) on the magazine, and take out ammunition for an army of 40,000 outside the fort, 12,000 out of those being horse. The next 300 to go to the front entrance of the fort and kill the sentry there, and then the whole to surround the guard and put them to death, and all the officers in the fort also.—As soon as that was done, a cannon was to be fired as a signal for 300 more on the left of our cantonment to commence, and to join the 7th Light Cavalry and Black Artillery, to kill the European Artillery, then take their guns and load them with cannister shot, and bring the horse artillery guns in front of our barrack gate, and the European guns in front of the 13th Light Dragoons' gate. Three hundred mountain robbers, called Pindarres, were ready to cut the ropes of the 13th Light Dragoons' horses and mount them to prevent any escape.

"The guns were to be brought up to the barracks, in rear of some thousands of people who were to beat drums, with all kinds of music, such as is customary on their festival day—the whole was to hide and drown the noise of the cannon. The dreadful havoc was then to commence, all officers' ladies and female Europeans were to be spared, and given over to the most powerful ringleaders; and on the 30th, when all was to be completed, from the general's lady to the private soldier's wife, they were to be married, and the greatest rejoicing ever known in India was to take place. When the bloody deed was completed here, it was to commence in five other military stations. A drummer, of the 48th Native Infantry, was walking on the ramparts, and overheard the Serjeant of the guard giving instructions to some of his guard, concerned in the conspiracy, in what manner to give opium to the other part of the guard to stupify them. The drummer went instantly to the General and gave information; whilst he was there a Jemmadar (that is a native officer) came and gave the same information, and afterwards many loyal subjects also."

We have not space to insert the long detail of the measures that were taken, with complete success, to defeat this conspiracy. A large number of the wretched natives are likely to suffer capital punishment. One of the worst features of this conspiracy,

was that the insurgents "strove to bribe the water carriers with 730 rupees to allow them to poison the water, but they proved false and made it known. Their fidelity is to be handsomely rewarded."

In the Island of Java, there had been a violent eruption from the burning mountain of Melapil, at midnight the 25th December; which had thrown up an immense quantity of ashes and stones, by which the village of Gomen Subrang, on the back of the mountain, had been entirely burned and swallowed up. Twenty-five persons lost their lives, and a number of oxen perished. The irruption was followed by a shower of ashes, which continued four hours, so that the whole country for fifteen fals round was covered with white dust.

## AFRICA.

According to the French Scavans who have accompanied the expedition to Algiers, the tribes of Berbers who inhabit the mountains of lesser Atlas, from Tunis to the empire of Morocco, are the ancient Numidians described by Sallust, and are precisely the same with regard to manners, customs, and civilization, as at the period of the war of Jugurtha, more than a century before the Christian era.

## AMERICA.

*Extract of a letter, dated Valparaiso Bay, April* 15, 1833.

Peru.—Letters from the United States have been received by the Hellespont.

A Peruvian vessel arrived in port last evening from Callao, bringing us the intelligence that Gamarra, the President of Peru, had been deposed. As to the particulars, I have not yet been made acquainted. All however was tranquil when the vessel sailed. Gamarra was very unpopular when we were in Peru, and shortly after we left, there was an attempt made to assassinate him, but the individual was detected and condemned to be shot.

The presence of armed vessels on this coast has a very salutary effect towards quelling disturbances and keeping the people quiet.

Central America.—A correspondent of the New York Gazette writes as follows:

*Nicaragua, May* 7, 1833.

"*Gentlemen*,—I wrote you a short time since. Now I've to say, as regards Central America, that it is in a complete state of revolution and anarchy—except the province of Costa Rica, where during the whole troubles from the independence to the present time, the most unexampled tranquility and security of person and property has prevailed. San Salvador and Nicaragua have demanded a reform in the government; Guatemala has fallen in with it; some small party still holds out in Leon, in favour of the present administration, but it will be short lived; in what manner the people wish the reform is yet not known, but so completely disordered is the country, that the most intelligent men have little or no confidence in a speedy consolidation of affairs. Mezzozan, the President, has gone to Honduras, as the Government of Guatemala have denied him the necessary auxiliaries to quell the discontents; at any rate we are in a most deplorable state—public confidence destroyed, business at a stand, and every one eager to place his means or property in some place of security. Don Jose Marie Canas, well known in the United States, as Minister from this country, who was prisoner in Guatemala, has been liberated, to the great joy of the public."

Mexico.—We had hoped that the peace of this great republic was not likely to be soon interrupted, after the event stated in our last number. A revolt, however, of the garrison of Matamoras has taken place, and something of a more general character in the state of Morelia; but the last accounts, by the way of New York, say that papers received by the brig Henrietta, from Vera Cruz, state that "The revolt which had broken out in the state of Morelia, some time before, and was seconded by several chiefs and troops near the federal city, has been entirely suppressed. The President of the Republic entered the capital on the night of the 16th ult. amidst the joyful acclamations of the people, while the revolutionary division was retiring in disorder, having already suffered considerable losses by desertions."

United States.—While we deeply sympathise with those portions of our country that have suffered severely from the pestilence, we feel that our gratitude is due to the Sovereign Disposer of all events, that the desolating scourge has not been felt in the greater portion of our favoured land; and that it is nearly withdrawn from most of the places which have suffered under its infliction. What is yet to be the award of the righteous providence of God remains to be seen. O that it might please the Father of mercies to draw us to himself by the subduing influences of his blessed Spirit, instead of smiting us as we deserve with the rod of his displeasure.

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Erratum in our last No.

Page 323, 2d. col. line 26th from bottom, for 1810 read 1710.